

Vol. I.

SCP 23220

No. 5.

# THE MISSIONARY REVIEW.

SEPTEMBER—OCTOBER,  
1878.

*Nil Desperandum, Christo sub Duce.*

## CONTENTS.

	PAGE.
I. INTRODUCTION OF CHRISTIANITY INTO INDIA, - - -	265
II. FOREIGN MISSIONS OF THE CHURCH OF ENGLAND, - - -	277
III. FOREIGN MISSIONS OF THE BRITISH BAPTISTS, WESLEYANS AND SCOTCH FREE CHURCH, - - - - -	284
IV. HOW TO PREVENT FAMINES IN INDIA, - - - - -	289
V. MISSIONARY STATISTICS, - - - - -	295
VI. A FEW ECHOES, - - - - -	298
VII. FIELD NOTES, - - - - -	306
VIII. SAILING OF MISSIONARIES, - - - - -	316
IX. DEATH NOTICES OF MISSIONARIES, - - - - -	317

## Part II.

X. ANSWER TO THE FOREIGN BOARD REQUIRED BY GENERAL ASSEMBLY,	319
XI. BOOK AND LITERARY NOTICES, - - - - -	325

PUBLISHED AT PRINCETON, N. J.

*TERMS—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.*

NEW YORK, - - -	A. D. F. RANDOLPH & Co.
CHICAGO, ILL., - - -	W. G. HOLMES.
BOSTON, MASS., - - -	NOYES, SNOW & Co.
LONDON, - - -	TRÜBNER & Co., Ludgate Hill.

TRENTON, N. J.:  
W. S. Sharp, Printer, No. 21 West State Street.

1878.

*All subscriptions, letters and inquiries for THE MISSIONARY REVIEW,  
should be addressed to* **REV. R. G. WILDER,**  
*Princeton, N. J.*

---

### BRIEF EXTRACTS FROM EXCHANGES AND LETTERS.

---

"THE MISSIONARY REVIEW is on our table. \* \* Mr. Wilder has been a Missionary himself. This is evident from the bold and advanced views of the work which the REVIEW advocates. \* \* It deserves to become a great success."—*The Advocate of Missions*.

---

"THE MISSIONARY REVIEW has come, and I have read every word of it with great interest. It must work great good to our Boards and to the Church. I most cheerfully bid you God speed in your enterprise." T. D. E.

---

"I wonder no one has thought of such a REVIEW before, it seems to be such a need among Missionary periodicals." F. E. H.

---

"THE MISSIONARY REVIEW is on our table. \* \* It is well gotten up, and indicates that a warm heart, a clear head, and a firm hand are at the helm. We wish it success. The March and April number has been received. It is a capital number and richly worth the year's subscription."—*The Southern Missionary Herald*.

---

"THE MISSIONARY REVIEW for March-April is before us. It is replete with valuable and highly interesting matter. \* \* We wish it great success."—*Advocate of Missions*.

---

"THE MISSIONARY REVIEW (March-April) is full of the Missionary intelligence and spirit needed by our Churches to rouse them to the claims that Christ and the world He has redeemed and commissioned the Church to save, has upon them."—*Vermont Chronicle*.

---

"THE MISSIONARY REVIEW for March-April is at hand. Published at Princeton, N. J., at \$1.50 in advance. It is a live foreign Missionary magazine, and should be well sustained."—*Rocky Mountain Presbyterian*.

---

"THE MISSIONARY REVIEW, No. 2, Princeton, N. J. \$1.50 per annum. This new monthly has a welcome look and has a promising start. Its contents, printing, and general appearance are in advance of some of this class of literature. The article on the Missionary Concert will be read by pastors with deep interest."—*Church Union*.

---

"Mr. Wilder's MISSIONARY REVIEW is a timely publication. The May-June number is out, and contains a variety of matter, all of interest. There are thirteen articles in all. The second article, "Woman's Part in Foreign Missions," is one commanding wide attention and is destined to receive wider development."—*Princeton Press*.

---

"THE MISSIONARY REVIEW.—This Review, the May and June number of which is before us, holds on its independent, helpful way with not a little vigor. The present number has a sketch of the Rajah Ram High School, Kolapoor, instructive in itself and more so as illustrative of the rapid spread and progress of education throughout all India for the last twenty-five years. Woman's Part in Foreign Missions, rise and results of her work; Foreign Missions of the American Baptist Missionary Union, with fields, statistics, and results; Missionary Journey Across China, illustrating faith and perseverance of the missionaries, and the openness of China to the Word of God; The Right Use of Money, in which example is made to speak, as well as precept; Foreign Missions of the British Presbyterians, with their stations and statistics; Field Notes, Questions and Answers, Letters of Missionaries, Sailing and Death Notices of Missionaries—all make a most suggestive and instructive number. The REVIEW, so far, has been conducted with judgment, fairness and force. It is growing in favor and reasonably realizing the hopes and expectations of its projector and patrons. It is published bi-monthly at Princeton, N. J., at one dollar and fifty cents per annum, in advance."—*Vermont Chronicle*.



# THE MISSIONARY REVIEW.

*Nil Desperandum, Christo sub Duce.*

---

VOL. I.            SEPTEMBER—OCTOBER, 1878.            NO. 5.

---

## **ART. I.--INTRODUCTION OF CHRISTIANITY INTO INDIA.**

BY REV. SAMUEL HUTCHINGS, ORANGE, N. J.

### **I.—THE SYRIAN CHRISTIANS OF INDIA.**

OF the first introduction of Christianity into India we have no authentic information. Eusebius, the ecclesiastical historian, says that St. Bartholomew went to India, and Socrates, who continued his work, says that in the division of the Gentile world, made by the Apostles, "India was assigned to St. Bartholomew." Not only, however, does his description of India render it uncertain what country was meant by that name, but the same writer, in another part of his work, says that India was not enlightened by the Gospel till the reign of Constantine, in the fourth century.

Among the Syrian Christians in Travancore and Malabar, in the South of India, the tradition prevails that St. Thomas preached the Gospel in those and many other parts of India. This tradition is believed by the Syrian Christians of Malabar, as well as by the Roman Catholics. An original manuscript is said to exist among them, in which it is related that the Apostle Thomas brought the Gospel to that region A. D. 52; that he made many converts, and, after residing there some years, crossed over to Meliapore, a town near Madras, now called by Europeans, St. Thomé, and was put to death on the mount that still bears his name. But as Eusebius, in

his ecclesiastical history, and the best Protestant historians, make no allusion to it, more positive evidence is thought desirable before accepting the tradition as historical fact. There is, however, evidence that the Syrian or Nestorian churches in Malabar were founded as early as the fifth or sixth century ; perhaps earlier.

The first notices of this people, in recent times, are found in the Portuguese histories. \* When the Portuguese arrived in India, about A. D. 1500, they were surprised to find not only a Christian king, but a large body of professing Christians, and upwards of a hundred churches. They were, however, disappointed and offended when they saw the simplicity and purity of their worship.

As the Popes, at that time, claimed universal spiritual supremacy, the purpose was formed at the court of Rome, as soon as the character and condition of the Syrian Christians became known, to bring them into subjection. The king and ecclesiastics of Portugal were expected, as good Catholics, to co-operate in this important work. And this they willingly did. "These churches," said the Portuguese bishop and the priests, "belong to the Pope, and you must acknowledge him for your spiritual head." But they were not so easily persuaded. "Who is the Pope?" they replied; "we never heard of him, and have no need of him to govern us."

The Portuguese found that these Hindu Christians maintained the order and discipline of a regular church, under episcopal jurisdiction, and traced their history for thirteen hundred years, through a succession of bishops to the patriarch of Antioch. "We," said they, "are of the true faith, whatever you from the West may be, for we come from the place where the followers of Christ were first called Christians." Still they were disposed to treat the Romanists with kindness, and permitted them to preach in their churches, hoping to derive benefit from intercourse with them, and from their influence with the princes of the country.

But the Portuguese were enjoined to use all their power to convert them. In 1545, Father Vincent, a Franciscan friar, was sent out, who opened schools to educate the youth in the doctrines of their church. The Romanists attempted to influence them by processions and pageants, in honor of the Virgin Mary, but the people closed the churches against them, and cried out: "We are Christians; we do not worship idols." Failing to subdue them in this way, they deter-



mined to employ more vigorous measures. "When the power of the Portuguese became sufficient for their purpose," says Buchanan, "they invaded these tranquil churches, seized some of the clergy, and devoted them to the death of heretics." The Syrian bishop, Mar Joseph, being considered the chief obstacle, was removed, taken a prisoner to Goa, and thence sent to Portugal. Here his faith failed him, and, acknowledging the supremacy of the Pope, and promising to reform the churches under his care, it was deemed a wise policy to send him back to India. The Syrians, being so long without their spiritual head, and fearing more violent measures against them, obtained another bishop from Mosul. In a short time, a schism occurred among them. A part, supported by the power and influence of the Portuguese, submitted to Rome, but the majority continued steadfast in their ancient faith. In the progress of this schism, one after another of the Syrian bishops was removed, and perished in prison, either in Lisbon or in the inquisition at Goa.

At a provincial council held at Goa, in 1585, which the Syrians were summoned to attend, several decrees were passed in relation to their church. In 1599, Menezes, Archbishop of Goa, convoked a great synod in one of the Syrian churches at Diamper, to which the people, worn out with the long conflict, agreed to submit. One hundred and fifty of the Syrian clergy appeared. Menezes presided. He had taken care that any priest likely to thwart his views, should be excluded. All present were persuaded or compelled to sign the articles he had previously prepared. They were required to acknowledge the supremacy of the Pope, transubstantiation, and purgatory; to adopt the use of images, the adoration of saints and masses, and prayers for the dead, and to enforce the celibacy of the clergy. A decree was passed that "all the Syrian books on ecclesiastical subjects, that were found, should be burned, in order," said the inquisitors, "that no pretended *apostolical monuments may remain*." This was immediately done, and at this day, the Syrians declare that, "while the books were burning, the archbishop went round in procession, chanting a song of triumph." Buchanan, however, remarks:

"It had been supposed that the Roman Catholics had destroyed, in 1599, all the Syrian books. But it appears that they did not destroy one copy of the Bible, and I have now in my possession some MSS. of the Scriptures, of a high antiquity."

Mosheim, in his "History of the Sixteenth Century," says :

"The Christians of St. Thomas, who inhabited the coast of India, suffered much from the methods employed by the Portuguese to engage them to embrace the doctrine and discipline of the Church of Rome, and to abandon the religion of their ancestors. The finishing stroke was put to the violence and brutality of these attempts, by Don Alexis de Menezes, Archbishop of Goa, who, about the conclusion of this century, calling the Jesuits to his assistance, compelled this unhappy people to embrace the religion of Rome, and to acknowledge the Pope's supreme jurisdiction."

But these infamous measures were not entirely successful. The priests and churches on the sea-coast, though compelled to submit to the Pope, insisted on retaining their language and liturgy. The Pope compromised, allowing them to use their liturgy in the Syrian language, but altered and expurgated by Menezes. These are called the "Syrio-Roman Christians." Those in the interior would not yield. After a brief show of submission, they proclaimed war against the inquisition, hid their books, fled to the mountains, and sought the protection of the native princes. These retain their ancient rites, liturgy, and ministry, and are called by their former name, "The Syrian Christians of Malabar."

Little was known concerning these Christians, in Europe and America, until Buchanan published his account of them, in 1807. The Church Missionary Society subsequently had a mission among them, but without much success.

The Syrio-Roman Christians, according to the annals of the Prop. Soc., number about 100,000, the others about 50,000.

## II.—ROMANISM IN INDIA.

The part acted by the Romanists towards these Syrian Christians is so interwoven with the history of the latter, that we have unavoidably embodied some phases of their character and doings in the above sketch. A fuller account, however, will not be unwelcome.

One of the principal objects of the Portuguese in their voyages of discovery and conquest of heathen countries, was to extend the Romish faith. Hence missionaries of various orders, as Jesuits, Dominicans, &c., went in their ships for the purpose of converting the natives.



Many persons of various trades and professions accompanied the priests, who formed permanent colonies among the heathen. "Immediately on their taking possession of Goa, a church was dedicated to St. Catharine, who was solemnly chosen to be the patroness of the city, and the protectress of the Portuguese in India." The Portuguese rulers also encouraged marriages between the Portuguese and the natives, which became frequent, and, as the latter were previously required to profess the Romish faith, nominal Christians in the Portuguese settlements thus became numerous.

In 1542 the famous Francis Xavier arrived in India. He was called "The Apostle of the Indies," and was one of the first members of the Society of the Jesuits. He had long desired to preach the Gospel among the heathen. He was a man of sincere piety, untiring zeal, and great self-denial. The first night he spent alone in one of the churches in meditation and prayer. He found many priests and monks in Goa, but religion in a very low state. In the districts near Cape Comorin, of those who had been baptized by previous missionaries, the greater part, he said, were still heathen in profession, and all much alike in practice. In a letter to friends, he says :

"You may judge what manner of life I lead here by what I relate to you. I am wholly ignorant of the language of the people, and they know as little of mine, and I have no interpreter. All I can do is to baptize the children, and serve the sick, an employment easily understood without the help of an interpreter, by only minding what they want."

He had the Lord's Prayer, the Decalogue and other parts of Scripture translated, and committed them to memory. He says :

"I went about with my bell in my hand, and gathered all I met, both men and children, and instructed them in Christian doctrine as well as I could."

Of his labors he says : "In one month I baptized with my own hands 10,000 idolators, and in one day, not unfrequently, I baptized a well-peopled village." He visited Ceylon, where, it is said, he found 20,000 native Christians, who were probably of the Syrian church, like those on the Malabar coast. Here he is said to have

baptized 40,000 natives. After a few years he left India for Malacca and Japan, where he labored with his usual zeal, and died in 1552, nearly ten years after his arrival in India, in the island of Sancian, near China, having, according to Romish historians, "planted the faith in 52 different kingdoms, preached the Gospel through 9000 miles of territory, and baptized more than 1,000,000 persons." His body was brought to Goa, where it was buried in the church of Bom Jesus, "enshrined," says Dr. Buchanan, "in a monument of exquisite art, and his coffin is enchased with silver and precious stones." Two hundred years after his death, Pope Benedict XIV. canonized him, and gave him the title of "Protector of the Indies." Near Cape Comorin is an old idol of Xavier, to which many Hindus as well as Roman Catholics go on pilgrimage.

Eight years after the death of Xavier, the inquisition was established in Goa. It was very large, and had in the prison part of it enough cells for 200 persons. Buchanan in his "Christian Researches," has given an account of his visit to this horrible place, and Dellon, a French physician, who was imprisoned in its dungeon for two years, has published a history of his confinement. After continuing two centuries, and committing cruelties not surpassed by heathenism, it was suppressed by royal edict of the King of Portugal in 1775. It was re-established on the death of the king through the power of the priests under the Queen Dowager in 1779, but through the influence of the British Government was totally suppressed in 1812. The edifice soon fell to ruins, and now nothing remains to show the spot where the building stood. Mosheim says :

"It may be affirmed from records of the highest authority that the inquisition erected by the Jesuits at Goa, and the penal laws they employed so freely in the propagation of the Gospel, contributed much more than their arguments and exhortations, which were but sparingly used, to engage the Indians to embrace Christianity."

For more than two hundred years the Portuguese were earnest in their efforts to convert the heathen. All in authority were required to use their influence to this end. Cottineau says that "Mohammedans and Hindus were allowed to sojourn in Goa, but to exercise no public act of their religion."



Another Catholic historian says :

“No Hindu or Mohammedan was allowed to practice the rites of his religion publicly in any Portuguese settlement in India under pain of death.”

He says also that when “the Jesuits had converted a great part of the inhabitants of Salsette, (an island or district near Goa,) in order the better, as they thought, to detach the remainder of the inhabitants from the worship of idols, they destroyed all the temples and pagodas.” “Nearly 1200 temples were thus demolished, and the idols broken to pieces.”

In other places the same thing was done. Many priests, monks and friars were engaged in this work, thousands freely giving their money, and spending their lives in self-denying labors and sufferings to promote it.

In seeking the conversion of the people where the Portuguese authority did not exist, the Jesuits pursued a different course from what they did where they enjoyed the protection and influence of that government. Believing that the end sanctifies the means, they were unscrupulous as to the methods employed for spreading the Romish power.

Acber, the greatest of the Mogul Emperors of India, being dissatisfied with Mohammedanism, sent to Goa for some qualified Christian teachers to be sent to Delhi, and to bring with them complete copies of the Christian Scriptures. Three Romish priests were selected, and were received by the emperor with great honor. The Jesuits give this account of their first interview with him :

“When an image of the crucifixion was exhibited, he showed his reverence for it by successively bowing, kneeling, and falling prostrate before it, thus conforming to the respective modes of the Mohammedan, Christian and Hindu modes of worship. A richly ornamented image of Mary was then exhibited, and gazing upon it, he declared it to be indeed a worthy representation of the Queen of Heaven. A book purporting to be the Bible in four different languages was then presented to him, which he received with great reverence, and kissing it placed it upon his head.”

The Jesuits and Moolahs then, at the request of the former, held

a discussion before the emperor and his court, both sides claiming the victory. After some time they were informed by the emperor that one of the Moolahs proposed that both parties should perform a miracle, which being declined by the Jesuits as unreasonable, another discussion was requested by them. This took place, like the former, in public, neither side being convinced. After a residence of twelve years in Delhi, the priests returned to Goa, without having made any converts from Mohammedanism to Christianity.

Eight years afterwards, Acber again sent to the Governor of Goa for teachers. They were sent, and, for a while, were much encouraged by the interest he manifested. But, after a few interviews, he became indifferent, and, as they seldom saw him, they left Delhi, and returned to Goa. After an interval of four years, he again wrote most earnestly for Christian teachers. They were sent, but, though for a while encouraged, as the others had been, they became disheartened, and returned to Goa.

Considering the deception practiced by the Jesuits upon the emperor, it is not strange that their mission was unsuccessful. Having been requested by Acber to prepare, for his use, a true history of Christ, they wrote and presented to him what they declared, in the preface, to be such a work, asserting that it "had been compiled from the Holy Gospels and the books of the prophets." This book has been preserved, and, instead of being a true history of Christ, it abounds with fables and legends concerning Peter and Mary.

The Abbe Dubois, for more than thirty years a Roman Catholic missionary in Southern India, gives the following account:

"By degrees, these missionaries introduced themselves into the inland country. They saw that, in order to fix the attention of these people, gain their confidence, and get a hearing, it was necessary to respect their prejudices, and even to conform to their dress, their manner of living, and forms of society—in short, scrupulously to adopt the costumes and practices of the country. With this persuasion, they, from the first, announced themselves as European Brahmins, come from a distance of 5000 leagues, from the western part of the Djamboody, for the double purpose of imparting to, and receiving knowledge from their brother Brahmins in India. Almost all these first missionaries were more or less acquainted with astronomy and medicine, the two sciences best calculated to ingratiate them with the natives of every



description. After announcing themselves as Brahmins, they made it their study to imitate that tribe. They put on a Hindu dress of *cavy*, or yellow color, the same as that used by the Indian religious teachers and penitents. They made frequent ablutions. Whenever they showed themselves in public, they applied to their foreheads, paste made of sandal-wood,\* as used by the Brahmins. They scrupulously abstained from every kind of animal food, as well as from intoxicating liquors, faring entirely like Brahmins, on vegetables and milk ; and, by a life of almost incredible privations and restraints, they insinuated themselves among the people. Fully aware of the unalterable attachment of the natives to their own usages and practices, they made it their principal study not to hurt their feelings by attacking, all at once, their superstitious customs. They judged it more prudent, at the beginning, to overlook many of them, and wait for a more favorable time to put the converts right on these subjects. Their color, their talents, their virtues, and, above all, their perfect disinterestedness, rendered them acceptable even to the Hindu princes, who, astonished at the novelty and singularity of these circumstances, bestowed their protection on these extraordinary men, and gave them full freedom to preach their religion, and make proselytes to it."

One of the most distinguished of the Jesuit missionaries who thus acted, was Robert de Nobili, a relative of the Pope, and nephew of Cardinal Bellarmine. He and his companions assumed heathen names, and, to their hypocrisy, added forgery and perjury. Hough, in his "History of Christianity in India," says :

"Robert de Nobili pretended to belong to the highest order of Brahmins, and, to stop the mouths of his opposers, and particularly of those who treated his character of Brahmin as a deception, he produced an old dirty parchment, on which he had forged, in the ancient character, a deed showing that the Brahmins of Rome were of much older date than those of India, and that the Jesuits of Rome descended, in a direct line, from the god Brahma. And when the authenticity of this smoky parchment was called in question by some Indian unbelievers, Robert de Nobili declared *upon oath*, before the assembly of Brahmins at Madura, that he really derived his origin from the god Brahma."

These men used other means to make the people believe they were Brahmins, and taught the true religion. Knowing the great venera-

---

\* One of the distinguishing marks of the Hindu religion.

tion in which the Hindus hold their Vedas, as the fountain of all divine knowledge, and which the Brahmins alone are allowed to possess or to read, or even to hear read, these Jesuits composed a work which they declared to be one of those sacred books in which, with a true account of the origin and doctrines of Christianity, is interwoven much that is false and trifling. The work showed much knowledge of the native language. With such consummate skill was it written, and in a style so closely resembling the true Vedas, that even learned Brahmins did not detect the forgery, and Voltaire, to whom it became known, believing it to be a genuine Hindu Veda, and of contemporaneous origin with the other Vedas, made use of it to disprove the truth of the Bible. It was soon published in Paris, and excited much attention, but was examined by M. Sonnerat, who pronounced it only a Veda in pretence, and composed but recently, by some of the Jesuit missionaries in India. Nobili, however, by his artifices, gained over to Christianity, 12 eminent Brahmins, "whose example and influence," says Mosheim, "engaged a prodigious number of the people to hear the instructions, and receive the doctrine of the famous missionary."

The Portuguese were much dissatisfied with the course pursued by these Jesuits, and "accused them of the most culpable indulgence in tolerating and winking at all kinds of idolatrous superstitions among their proselytes, and with having themselves rather become converts to the idolatrous worship of the Hindus, by conforming to many of their practices, than making the Indians converts to the Christian religion." The Pope was urged to interpose his authority against them. The Jesuits sent delegates to Rome, to explain and vindicate their conduct. After an acrimonious contest of forty years, they were censured by the Pope, and commanded to abstain from certain rites and practices, and to have the proselytes do the same. They themselves complied, but were not successful with the Hindu converts.

Other Europeans having come to India during the struggle between the English and the French just at this time, the Hindus discovered how they had been deceived by the Jesuits, whom they now found to be nothing else than disguised Feringas (Europeans), the same with those who had lately invaded their country. Not only did conversions thenceforth cease, but "apostacy became almost general in several districts." The order of the Jesuits having also been sup-



pressed at that time, the care of the Christians devolved on the native priests, who, being of inferior education, had but little influence over their Christian countrymen, and still less over the heathen.

At the close of the last century the Romish Christians were severely persecuted by Tippoo Sultan, the Mohammedan ruler of Mysore. Wishing to extend Mohammedanism over all his dominions, he began with the Christians, who, on account of their religion, were the most odious to him. In 1784 he gave secret orders to his officers to have all places searched, and all Christians seized the same day and sent to Seringapatam. This command was faithfully obeyed, and the Abbe Dubois says he had it from good authority that more than 60,000 were thus seized soon after the order was given and executed that all should be circumcised and made converts to Mohammedanism. After the fall of Tippoo, most of these came back to the Romish church, saying that their apostacy was only external, and that they always kept in their hearts the true faith in Christ.

The Romish missionaries did not require their converts to abandon caste, and in most parts of the country the distinctions of caste are now as strictly adhered to as among the heathen. Christians of high caste have preachers and catechists of high caste. In some places the high and low have separate houses of worship, while in others the churches are divided into different apartments with separate doors for the different castes to enter and depart. In other respects they are very like the heathen. Like them they have their festival days, and in their processions the images of the saints are drawn on cars instead of the heathen idols. In some places the same car is used on Hindu festival days for the idols of the gods, and on Romish for the images of saints. The Abbe Dubois says:

“The Hindu pageantry is chiefly seen in the festivals celebrated by the native Christians. Their processions in the streets, always performed in the night-time, have indeed been to me at all times a subject of shame. Accompanied with hundreds of tomtoms (small drums), trumpets and all the discordant, noisy music of the country, with numberless torches and fireworks, the statue of the saint placed on a car, which is charged with garlands of flowers and other gaudy ornaments according to the taste of the country, the car slowly dragged by a multitude shouting all along the march, the congregation surrounding the car, all in confusion, several among them dancing or playing with small

sticks or with naked swords, some wrestling, some playing the fool, all shouting or conversing with each other, without any one exhibiting the least sign of respect or devotion. Such is the mode in which the Hindu Christians in the inland country celebrate their festivals. They are all exceedingly pleased with such a mode of worship, and anything short of such pageantry, such confusion and disorder, would not be liked by them. I, at several times, strove to make those within my range sensible of the unreasonableness of so extravagant a worship, and to show how opposed it was to true piety ; but my admonitions proving everywhere a subject of scandal, rather than of edification among my hearers, who, in several instances, went so far as to suspect the sincerity of my faith, and to look upon me as a kind of free-thinker and a dangerous innovator, merely on account of my few remarks on the subject, I judged it more prudent to drop the matter, and to overlook abuses it was out of my power to suppress."

Similar accounts by missionaries employed in India, published in the "*Annals of the Propagation of the Faith*," a Romish missionary magazine, show by what means that church endeavored to extend Christianity in India. By force, misrepresentation, false doctrines, tolerance of superstitions and heathen practices, the Catholics were successful in making many converts, but the conversion was only nominal. According to the "*Annals of the Society for the Propagation of the Faith*," there are about 1,000,000 Roman Catholics in all India. Most of them are the descendants of the mixed marriages of Europeans and natives, and of converts from the Hindus, and a few descendants of Europeans who settled in India.

In Goa resides an archbishop, who is always a European, and under him is a large number of clergy, most of whom are natives of India, and educated at Goa. Bishops or Apostolic Vicars are stationed at Agra, Bombay, Calcutta, Madras, Pondicherry, Cochin and Ceylon. These also are Europeans, and generally Italians. Most of the priests are natives and educated in the country. The Catholics of India are very intemperate. They are also exceedingly ignorant. The Scriptures have been withheld from them, no part of the Bible having ever been published by Roman Catholic missionaries in any of the languages of India.

[TO BE CONTINUED.]



ART. II.--FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

WE are not in possession of all the data necessary to a thorough review of the foreign work of this church. But such as we have, will be of interest to our readers, and form a groundwork for a more full and accurate summary in the future. The most we now attempt is a brief survey of such fields as are most familiar to us.

The Church of England has originated some 18 societies, principal and subsidiary, for prosecuting foreign work. The oldest of these is the "Society for Propagating the Gospel in Foreign Parts," (S. P. G.) its special aim being English work in the colonies. This society dates from 1701, and has an annual income of \$700,000 to \$800,000.

The "Church Missionary Society for Africa and the East," (C. M. S.) originated in 1800. This has become the largest, most active, evangelical, efficient, and successful of all the societies of this church. It is, indeed, the largest foreign missionary organization in existence, and probably the most successful. Its home members are 60 bishops, all the clergy who subscribe half a guinea each, and all lay subscribers of one guinea per annum. In its mission fields, it has 389 clergy, 2831 lay helpers, 113,504 converts, and 50,820 pupils in its schools. Its income, in 1875, was \$975,580. Its income for the year just closed, in May last, is fully £215,000—\$1,075,000—besides \$40,000 for the famine, sent through this society. We see it stated that, through this and its other societies, the Church of England annually raises and expends, in mission work at home and abroad, more than \$5,000,000.

This society (C. M. S.) expends about half its income in India, besides the generous contributions of the many English officers living in that land. In India alone, it has—

European missionaries,	120
Native clergy,	95
Native teachers,	2,400
Native Christians,	78,000
Scholars in its 1070 schools,	45,000
Adults baptized last year,	1,230
Of these baptisms, there were in South India,	1,153
Increase of her communicants in the same region,	583

Bishop Gell, of Madras, gives the whole number of native converts in his diocese, connected with both societies, of the Church of England, laboring there, under different dates, as follows, viz.:

	Native Christians.	Native Clergy.
1862, . . . . .	48,252 . . . . .	38
1866, . . . . .	54,495 . . . . .	46
1869, . . . . .	60,923 . . . . .	77
1873, . . . . .	67,199 . . . . .	86
1877, . . . . .	79,917 . . . . .	103

These figures enable us to form an idea of the usual rate of progress in this mission work. From the region of these missions and those of the L. M. S., in Southern India, comes the report of a very marked increase of religious inquiry:

“No fewer than 18,000 have sent in their names to Bishop Caldwell, and placed themselves under instruction for baptism. The bishop writes: ‘Village after village is laying aside its heathenism, and seeking admission into the fold of Christ.’”

The people, recognizing the element of Christianity which requires its followers to love their neighbor as themselves, say:

“With abundant hoards of gold and silver and precious stones in our temples, our priests gave nothing to save those dying from famine, but the Christian missionaries did all in their power to relieve suffering”

And this element of the Gospel is illustrated by the native Christians, as well as by the missionaries, the contribution of native Christians in Southern India, connected with the C. M. S., alone amounting, last year, to more than \$16,000.

#### NEW BISHOPS.

Several bishops have been recently appointed and consecrated for missionary services. The first two, Messrs. Caldwell and Sargent, were old missionaries of the C. M. S., and are made missionary bishops for the special oversight of the missions in their respective diocese, within the limits of the larger diocese of the Bishop of Madras.



We must confess, it seems to us these appointments properly belonged to the native clergy, and in giving them to Europeans, however devoted to the work and interests of the native churches, a valuable opportunity for rendering the native clergy more responsible and useful, has been lost, or, at least, deferred. We are far from wishing to bring the native clergy into direct relations with a missionary society in Christendom. There is no possible occasion for such relation, unless such clergy be stipendiaries of the society; and this we regard as a serious evil, greatly hindering and delaying the independence and self-support of the native churches. No native pastor or bishops should look to a foreign society for support.

The missionaries of the C. M. S., or of any other society, are under the supervision of their society, and need not the interference of a bishop. Indeed, those of the C. M. S. in Ceylon have found such interference a grievous hindrance, rather than a help.

If a bishop is needed to preside over native churches, this necessity pre-supposes a measure of progress in case of such churches, that makes it proper and desirable that the bishop be himself a native, and be supported by the churches of his diocese. Let this arrangement obtain for pastors and bishops of native churches, and their appointment not only becomes evidence of progress already made, but it becomes a foundation and guarantee of a more sure, permanent, and rapid progress in the future. We take it for granted that no better Europeans could be found for missionary bishops, than those who have been appointed, and hence the less danger of being thought invidious in the above remarks.

A third missionary bishop has been appointed at Lahore, in Northern India—the Rev. T. Valpey French, who has also been a faithful missionary of the C. M. S. some 27 years, and the last part of this time at Lahore, where he has now returned as bishop.

The Rev. J. H. Titcomb goes out to be first bishop of Rangoon, Burma.

We also notice that a new bishop, the Rev. E. C. Stuart, has been consecrated for the bishopric of Waiapu, New Zealand, to take the place of Bishop Williams, who died on the 9th of February last.

It would be of much interest to review the work and results of this society in New Zealand and other islands of the Pacific Ocean, in Australia, Japan, and China, where the bishop of Hong Kong travels

5000 miles to reach some portions of his diocese, baptizing 140, and confirming 500 converts, in one district, at a single visit, where it took 10 years' labor to win to Christ the first convert, but where, since 1860, have been gathered into the church, 1443 adult converts, 52 having become catechists; 8, native ministers, and 259 adults having been baptized last year. Nor is the work of this society less self-denying or less owned of God, among the scattered Indian tribes of British North America, where a single diocese—that of the Bishop of Saskatchewan—embraces an area of 700,000 square miles. But we have time and space, at present, for only a brief sketch of some of its missions in Africa. Beginning on the eastern coast, we find the colony of freed slaves, near Mombas, till recently under direction of Rev. Mr. Price, many years a missionary at Nassick, India. The efforts to suppress the slave trade in Eastern Africa, resulted, in 1875, in the seizure of slaves by English cruisers, and the liberation of 426 slaves. In 1876, the number liberated was 634. Most of these were made over to this settlement of the C. M. S., at Mombas; others were made over to the University mission, at Zanzibar; a few were sent to the colonization society recently organized at Natal; and the rest, at their own request, were set free on the land.

This settlement has been prosecuted under many and serious drawbacks, especially from frequent change of agents, caused by sickness and deaths. Captain Russell has been lay superintendent some two years, and reports his confident belief that the slave traffic is now completely broken up. The present superintendent is Rev. A. Menzies, and the settlement is being located at Rabbai. An effort is being made to render it self-supporting, by the cultivation of cereals, cotton, &c., and by the manufacture of oil and rope from the cocoa-nut, and by the export of gum copal, bees-wax, and India-rubber. In such an enterprise, there must needs be great energy and efficiency on the part of the European workers, enough not only for their own use, but some to spare for the use of the freed slaves, or, at least, to employ for infusing like elements into them, both by teaching and example. So many such enterprises become exhausting drains on missionary societies or public charity, that two-fold watchfulness and effort become a necessity on the part of those in charge of them, if they are to be made a success.



The best instance of such a settlement that ever came to our knowledge was that of Regents' Town, near Sierra Leone, under this same society, (C. M. S.,) some 60 years ago. It is hardly possible to conceive a more difficult undertaking than that which William A. B. Johnson then attempted. About 1000 utterly ignorant, naked, savage negroes, liberated from slave-ships, were gathered at this place. They were found to be from 22 different nationalities, not able to understand each other, knowing nothing of civilized life, not even recognizing marriage. For such a community the C. M. S. desired a school-master. This Mr. Johnson, a plain German laborer in London, with no theological training, but the grace and love of God in his heart, offered to go to this work. The society sent him. He was at first greatly discouraged. Both his piety and his courage were put to the severest test. But he persevered. He assigned hours for work and hours for study, planned their houses and streets, gardens and fields; taught them to read, gave them line upon line, and precept upon precept, relying most of all on the story of the cross—the love of God in Christ. The result is a standing witness to the virtue and power of the Gospel. Devil-worshippers, lazy, thieving, plundering, brutal as they were at first, they were rapidly transformed. Their houses, and retired places among the bushes, began to resound with the voice of prayer and weeping, and this soon changed to one of joy and praise in the consciousness of sins forgiven.

The community was enlarged by frequent additions of freed slaves, but these, too, were taught, and came under the power of the Gospel; and though Mr. Johnson lived but seven years, this was long enough to see the whole community transformed. The rites and usages of civilized and Christian communities were adopted. Each family had its home with fruitful gardens, and front yards adorned with flowers. The converts became industrious and skillful. They not only built their own houses, but also a house for the missionary, and a church large enough to seat 2000, filled at ordinary services with eager listeners. They built a stone bridge with several arches, and school-houses, in which gathered 1000 children for daily teaching. The work suffered somewhat at Mr. Johnson's death, but others took it up; the converts themselves enlisted in it, and the record is that in 1842 one-fifth of the population were in school, and 12,000 were regular attendants at public worship. In 1862 ten parishes under-

took to support their own pastors, and, besides this, sent out six different missions to prosecute the work in neighboring heathen tribes—there being then some 80,000 nominal Christians and 20,000 communicants. May the settlement of freed slaves in Eastern Africa receive a like blessing. Of the church mission in Sierra Leone we notice that Bishop Chatham, in his second charge, speaks of 46 clergy in his diocese—10 of them Europeans, 4 West Indians, and 32 Africans. They have also 37 lay workers licensed by the bishop. The communicants here are 6740, and their contributions the last five years have averaged \$13,250 a year—a fact which may well be compared with the gifts of our home churches, especially by those who think native churches in mission fields are slow in developing self-support.

On the upper and lower Niger are extensive missions of this society under direction of Bishop Crowther, a native African, rescued when a boy from a slave-ship. He is assisted by two archdeacons and other European and native workers. One of his archdeacons is his own son, and the other, the Rev. Henry Johnson, is the son of a liberated slave who became a Christian, and this son has enjoyed Christian training from his earliest years. We had the pleasure of meeting this worthy brother some three years ago in Jerusalem, where he was finishing his Arabic studies, with a view to return and labor for his own people in his native land. We remember him as a man of high Christian culture and of rare abilities, and rejoice in his present appointment and opportunity for enlarged usefulness. His reports of his visits to the different towns and stations of his large field of duty, and of his interviews with the chiefs and people, with Christians and heathen, are brimfull of interest. To facilitate such visits and labor along the Niger, the C. M. S. has recently built a small steamer, which sailed from the Clyde the 5th of last February. She is a paddle steamer, schooner rigged, 120 feet long, 16 feet beam, and sails ten knots an hour. She has been christened the “Henry Venn,” in remembrance of the worthy secretary of this name, who gave a long life of service to the C. M. S. without any salary or compensation, but the sweet luxury of working from pure love to Christ and the souls of the heathen. Would not our missionary boards and societies have a much stronger hold on Christian hearts, if such in-



stances of self-sacrifice among their secretaries and treasurers were more frequent?

Bishop Crowther, with much that is cheering and hopeful in the progress of the work, mentions, in recent letters, a case of cruel persecution. A Christian convert, for declining to eat things that had been offered to idols, was bound and literally starved to death.

At the town of Brass, on a recent visit, Bishop Crowther and Mr. Johnson found 480 assembled for service, among them King Ackiya and several leading chiefs, and the next day 58 were confirmed. The king was anxious to have a mission established at his capital, 30 miles from Brass.

We reserve the items we have of the missions of this society in other parts of Africa, especially in and near the British possessions of South Africa, till we obtain more full statistics; only remarking that the more extended and successful efforts of our British brethren in that dark land may well incite, and even provoke our American churches to more energetic efforts to bear our part in its evangelization.

Latest accounts from the Victoria Nyanza bring little to modify, or supplement previous statements. It appears that the *casus belli* was wholly between the King Lukongeh, and the Arab Songoro; that the latter, wounded in the forehead with a spear, fled to Lt. Smith for refuge, and when Lukongeh demanded the wounded Arab, Smith chivalrously refused to give him up. Then followed the attack in which the two missionaries perished as before narrated. It is stated that the Rev. Mr. Wilson, then in Uganda, on learning the sad event, sailed at once, eight days' sail, across the lake to Kagei, looked after the safety of the mission stores there, and thence started for Unyanyembe for supplies of cloth and beads to use for money, hoping also to meet Mr. Mackay there with the fresh party, *en route* from Zanzibar. Another lay-worker has fallen by disease; a young carpenter by the name of Tytherleigh, who joined Mr. Mackay last year, and who had proved himself an humble, earnest Christian of a true missionary spirit.

There is reason for sincere gratitude in all Christian hearts that volunteers so promptly offered to take the place of those who have fallen, and that the officers of the C. M. S. have so unhesitatingly sent them forward. The party of four sent up the Nile, look for

some proffered help in crossing from Khartoum, *via* Gondokoro, to Uganda, from the agents of Col. Gordon, and we may hope that that will be found the quicker and more feasible route to the lakes. But this can be known only by the issue of the expedition.

Our latest accounts from this party place them on the Red Sea, bound for the Nubian Port, Suakim, which they hoped to reach May 8th, and to find Col. Gordon there ready to pilot them to the White Nile, and direct them on for Uganda.

The Rev. Mr. Wilson, who left King Mtesa, and started *en route* to meet Mr. Mackay, as soon as Lt. Smith and O'Neill were killed, met him near Ugogo, and, obtaining the supplies he needed, turned back to Uganda. A brief note of Mr. Mackay, of April 5th, reports that a band of robbers had just attacked him, and carried off, "besides all my little food, all my quinine, and many other valuable things." Mr. Copplestone and Mr. Last had occupied Mpwapwa, 250 miles from Zanzibar, *en route* to the Lakes, with a view to make it a permanent station. The party sent by the way of Zanzibar, on hearing of the murder of Smith and O'Neill, reached Zanzibar April 29th. This heroic persistence in founding and maintaining the mission to Uganda, may well enlist the interest and prayers of all who love Christ.

We are glad to see it stated that Sir Bartle Frere, Governor of the Cape, is favoring a vigorous prosecution of a telegraph from the Transvaal to Zanzibar, and thence to Gondokoro and Egypt, connecting London and the Cape.

---

### **ART. III.--FOREIGN MISSIONS OF THE BRITISH BAPTISTS, WESLEYANS, AND SCOTCH FREE CHURCH.**

1. BAPTIST MISSIONARY SOCIETY (English.)—This society has just closed its fiscal year, March 31st, 1878. It reports its total income to be £50,068 17s. 10d.—\$250,344. Its missions are in India, Ceylon, China, Africa, West Indies, Jamaica, and Europe. Its statistics, a few years ago, were—



	India.	Ceylon.	China.	Europe.	Africa.	W. Indies.	Jamaica.	Total.
Missionaries, European,	37	4	2	12	5	6	20	86
“ Home,	11	—	—	—	2	—	27	40
Evangelists, . . .	121	19	5	14	8	38	—	205
Stations, . . .	112	65	3	41	10	87	112	430
Baptized, . . .	292	27	16	116	22	288	959	1,720
Members, . . .	3,358	630	62	679	161	4,617	19,989	29,496
Teachers, . . .	156	47	—	8	9	7	121	348
Day scholars, . .	3,285	2,395	—	196	263	—	9,000	15,079
Sunday scholars, .	959	440	—	930	273	2,328	13,691	17,930

More men and money are greatly needed for the enlarging work of this society.

1. (a.) THE GENERAL BAPTIST MISSIONARY SOCIETY (English).—This society limits its foreign work to India, where it reports 7 stations and 5 branch stations, with—

European agents, . . . . .	14
Native preachers, . . . . .	15
Students, . . . . .	6
Chapels, . . . . .	10
Members, . . . . .	884
Total native Christians, . . . . .	2,347
Total receipts from all sources, . . . . .	£8,401 6s. 10d.—\$42,006

2. THE WESLEYAN METHODIST MISSIONARY SOCIETY.—This society blends home and foreign work much as the Methodist Episcopal Church of America does. For the whole field, it reported, last year—

Central or principal stations, . . . . .	617
Chapels and other preaching places, . . . . .	6,260
Missionaries, and assistant and supernumerary missionaries, . . . . .	853
Other paid agents, catechists, teachers, &c., . . . . .	5,870
Unpaid agents, Sabbath-school teachers, &c., . . . . .	24,612
Full and accredited church members, . . . . .	141,286
On trial for membership, . . . . .	19,707
Scholars, deducting for those attending both day and Sabbath-schools, . . . . .	209,998
Printing establishments, . . . . .	5

The anniversary of this society, for 1878, has recently occurred in London, from the statements at which, we perceive that the year's work marks steady and gratifying progress. The increase is, in—

Central stations,	15
Chapels and preaching places,	83
Missionaries and assistants,	25
Other paid agents,	35
Church members,	2,060
Scholars,	6,675

The missions of this society are found in almost every part of the world. In Spain, Portugal, France, Italy, Germany, and other European countries, it has 53 ministers, with 3902 church members.

In India and Ceylon, it has 90 stations, 95 missionaries, with some 750 subordinate agents, and with 3683 full members.

In China, it has 11 missionaries, with 30 subordinate agents, and 301 members.

In Southern Africa, it has 100 missionaries, 300 subordinate agents, and more than 16,000 church members, while more than 90,000 are regular attendants at their preaching services. So dense are the masses of the heathen on the northeast border of their missions, that the society, while rejoicing in the new missions being organized in Central Africa, finds all its resources needed for this border work in South Africa.

In West Africa, including the Gambia, Sierra Leone, and the Gold Coast, it has 31 missionaries and 200 subordinate agents, with 13,345 members.

In the West Indies, including British Guiana and Honduras, it has 99 missionaries, 270 agents, and 43,920 church members, with 150,000 regular attendants on public worship.

In the missions under immediate control of the British, Irish, and French conferences, are 459 missionaries, with 87,225 church members.

The Australian conference has 18 missionaries, 74 native ministers and assistants, 835 catechists, 2037 local preachers, 27,512 church members, and 7015 probationers, while in Canada, scattered through the eastern and central portions, and far up into Red River and



Algoma Districts, British Columbia, Saskatchewan, and Hudson's Bay Territory, the society has some 458 missionaries and 41,145 church members.

The receipts of this society, for the year ending April, 1877, were £146,234 12s. 1d.—\$731,173. The receipts for 1878, as reported at the late anniversary, are £146,017—\$730,085.

There are balances of power and responsibility, and many points of interest in the "Laws and regulations" of this large and efficient organization, which may be profitably brought to the notice of our readers in some future article, treating of the principles, rules, and working of different missionary societies.

3. FOREIGN MISSIONS OF THE SCOTCH FREE CHURCH. — The thirty-fourth annual report of this church's foreign work makes the income for the last fiscal year, \$136,000, besides contributions of the Ladies' Societies for Female Education in India and Africa; the sums raised in the mission fields; contributions sent by friends direct to the missions; sums raised for mission buildings (more than £100,000 since the disruption); and contributions to missionary widows' and orphans' fund. The missions of this society are in India, Africa, and New Hebrides. Its total communicants in the mission churches, are 3730; pupils under Christian instruction, 14,109. Six missionaries have been added to the working force during the year, but a loss of five by death and returns home, leaves a gain of only one. Of the New Hebrides, two islands, Aniwa and Aneityum, have been completely won to Christianity, and on others, the truth is making steady progress.

Of the work of this church at Calcutta, the past year, their native preacher, Rev. Guru Das Moitra, reports incidents of interest. Nilambar Ganguly, a high-caste Brahman, about forty years of age, after four years of mental struggle, had found peace in believing in Jesus, and courage to receive baptism and profess Christ before men.

Of Panchanun Dakhit, a pupil of the institution, he writes:

"For several years he had attended our classes. Satan tried in many ways to loosen the powerful hold of God's word on his heart; and he had oscillated from Christianity to Brahmoism, Deism, and even Atheism, but the Shepherd of Israel prevailed. Since his baptism he has been living with his parents."

Of Shammut Ali Khan, another convert baptized, he writes :

“He is a Mussulman by birth, and was seeking the Lord a good while. He was brought to us by Munshi Haji Khan, our preacher to the Mohammedans.”

Of a widow and her daughter, he writes :

“They were led to the Lord by the earnest labors of her only son, who was himself baptized in Agra not long ago, where also he slept in Jesus. Mr. P. C. Bose, of our congregation, with much love and kindness, gradually won them over to the Lord. They are leading a consistent life.”

Our personal acquaintance with the work of this church in India, is limited mainly to the Bombay Presidency. Its station at Poona was begun and prosecuted some forty years by a very earnest, faithful and devoted missionary, the Rev. James Mitchell, who, like dear old Dr. Wilson of Bombay, died in the field of his toil. We are glad to see God’s blessing still rests on the station. Bro. Small reports the baptism of six children and four adults the past year.

The Rev. Narayan Sheshadri, converted some thirty years ago in the Bombay mission of this church, and for many years one of its most faithful and efficient workers, visited America at the Evangelical Alliance in 1873, and is still remembered by many who heard his public addresses in New York and elsewhere at that time. All such will thank God for the measure of His grace and blessing still manifest in the life and labors of this dear native brother. From his station at Jalna, some 200 miles N. E. of Bombay, Bro. Sheshadri writes :

“In the year 1864, when we first visited Jalna, there were two solitary communicants. On the 31st December last our number stood thus :—communicants, 267 ; baptized adherents, adults and children, 257.

During the year under review, *fifty-nine fresh* accessions were made in connection with Bethel and the branch stations. Twenty-one of these were children, and the remaining thirty-eight adults. Of the adults, five belonged to what are called the higher classes. One is a landed proprietor. Already we have some of his relatives as inquirers, who, we trust, will follow the example of Bayaji Patil.

On the Sabbath on which the Week of Prayer was brought to a close,



we had a collection in our beloved "Zion," though still in its unfinished state, and the amount formed a most respectable sum, at least for our people, viz., 35 rupees. One gave a young colt, another did the same, another a goat, another a cock, another some grain, and so on.

"Our industrial establishments will soon have 12 masons, 12 carpenters, 6 smiths, and 6 gardeners trained for usefulness."

Of Livingstonia, the new mission of this church in Central Africa, Rev. Dr. Stewart writes :

"At present the prospects of the mission are just as satisfactory as could be reasonably expected ; and the progress made during the two years of its existence is, so far as we are able to judge, surprisingly rapid, and more than enough to satisfy all who can fairly estimate the nature of the work and the rate of progress possible.' One real disaster only has befallen the mission—the death of two of its most energetic workers ; and beyond this no unforeseen or insurmountable obstacle has suddenly arisen to block the way, appal the workers, and arrest the progress of the enterprise. This might have happened, as it has done to some missions."

The "Grace of Giving" has been wonderfully developed in the Scotch Free Church since Chalmers' day, and fully demonstrates that when the spirit of true consecration and self-sacrifice shall take possession of the whole church, there will be money enough and workers enough to speedily make known the Gospel to every dweller on our globe. This church has, by no means, risen to the height of her privilege, though higher than some others. May her zeal provoke very many. What use has Christ for any church that is not in downright earnest to evangelize the world?

We hope to give a further account of the foreign work, and committee of the Free Church of Scotland, in an early number of this REVIEW.

---

#### **ART. IV.--HOW TO PREVENT FAMINES IN INDIA.**

IN a previous number of this REVIEW we gave some ominous facts, showing alarming increase in the frequency and fatality of India

famines. The great extent and severity of the last one are inducing some desirable reflection as to their cause and prevention.

The value of irrigational works in India has long been known to some extent; but the British India Government has strangely neglected to construct them on any adequate scale. Railroads and telegraphs have been recognized as a military necessity, and government attention has been much engrossed in the building of those to the neglect of irrigational works, the need of which for the dense population was much more pressing.

As one outcome of the recent destructive famine, we are glad to see this neglect of government is being recognized and discussed in the public press of Great Britain and India. The whole expense to government of this last India famine is estimated at £8,500,000 in Madras, and £2,000,000 in the Bombay Presidency—a total of \$52,500,000. We suppose this includes loss of revenue as well as direct expenditure in saving life. And despite this expenditure, it is estimated that more than a million human lives were sacrificed by the famine. Surely if effective means for the prevention of such suffering are within the compass of human invention and ability, no time should be lost in their discovery and application. Among the British writers on this subject, two prominent names are those of Sir Arthur Cotton and Florence Nightingale.

In a pamphlet on the Madras famine, Sir Arthur brings out the fact that in the very centre of the famine-stricken region, are four districts provided with irrigational works sufficient to irrigate 2,000,000 acres. The result is that, while the country on every side of them is parched with drought and filled with desolation and death from starvation, these districts are like a beautiful oasis in the desert. Sir Arthur says:

“The sole cause of this garden in the midst of the desert is, that it has been irrigated; nothing else. Through it runs one main line of canal, 190 miles long, capable of being traversed by boats of 250 tons. Now, nothing can be more certain than that, if the suffering districts had been treated in the same way, there would have been no famine. Had this very money which is now being spent in a vain attempt to save the lives of the people, been spent on such works, this whole tract would have been reveling in abundance. And so with transit. If these



canals had been continued throughout India, all India could have been laid under contribution, if needed, to supply additional food."

Sir Arthur Cotton expresses his belief that a complete system of steamboat canals is practicable over all India; and in view of the immense fertility, abundant products, and ready carriage thus easily procurable, and the immense increase of revenue which would thus accrue to government, he takes occasion to condemn afresh, two existing monopolies of government, as follows, viz. :

"The *vile opium trade* and the *cruel salt tax* might both be given up, and the whole finance settled on a thoroughly healthy foundation. The actual gain to the treasury from these two shameful items, the utter disgrace of our rule, certainly does not amount to more than £10,000,000, and this sum, distributed over the 160 districts of India, would be only £60,000 each, while the increase in the revenue of the three above districts [from irrigation], is about £300,000 ; so that, if all the districts had been improved to the extent of one-fifth of what has been accomplished in these three, we should be able to earn, honestly, and with immeasurable benefit to the people, what we now make by so grievously oppressing our own people, and by laying such an inconceivable curse upon a friendly nation [China.] And who can estimate the weight of that guilt that is hanging over our head through this grievous reproach to our nation and Christianity?"

This is well and forcibly stated. May the British India officials take it to heart, and adopt measures so manifestly serviceable to their own government, as well as merciful to the millions of their Indian subjects, nor less so to the millions of China, on whose government they forced the traffic in opium, by the cruel terrors of war. On this same subject, *The Christian* has the following, viz. :

"The terrible famine which is destroying thousands of lives in India, is it not, to some extent, at least, due to the fact that much of the richest land is prostituted to the growth of opium, which we have forced, at the point of the bayonet, upon the Chinese, instead of its bearing nutritious grain for our own fellow-subjects? Men of old, called upon to discern the hand of God in His judgments, proclaimed a fast, called a solemn assembly, confessed their sins, contributed self-denyingly of their substance, and prayed that the judgment might be removed. But the infidelity of 'science falsely so-called,' has infected

and infested the very Church of God, so that, while the world is groaning under the horrors of war and famine, and while men's hearts are failing them for fear, there is little or no recognition of the hand of God in these afflictions. History repeats itself, and again, as of old, the heathen cry, 'Awake! O sleeper, and call upon thy God.'"

As this forcing of the opium traffic upon China by the British nation, has here come incidentally, yet distinctly into view, it may be well to state the facts of the case. These, as grouped in a brief paragraph in the *N. Y. Evangelist* of December 18th, 1877, are as follows, viz.:

"The opium war in 1842 is not a thing to be remembered by England with pride. The cause of that war was an attempt, by the Chinese Government, to prevent the English importation of opium. Never did a government make a more determined effort to remove a terrible curse that was destroying its population. Seeing the evil in all its enormity, it roused itself like a strong man, to shake it off. It imposed heavy penalties on the use of opium, even going so far as to put some to death. But what could it do, so long as foreigners were selling opium in Canton, right before its eyes? It resolved to break up the trade, to stop the importation. As a last resort, it drew a cordon around the factories of the foreign merchants, and brought them to terms by a truly Eastern strategy. It did not attack them, nor touch a hair of their heads, but it assumed that it had, at least, the right to exercise its authority over its own people, by forbidding them to have any intercourse with foreigners. Immediately, every Chinese servant left them. No man could be had, for love or money, to render them any service, or even to sell them food. Thus they were virtually prisoners. This state of siege lasted about six weeks. At the end of that time, the British merchants surrendered all the opium, at the order of their consular chief, Charles Elliot, for him to hand it over to the Chinese; it amounted to 20,283 chests (nearly three million pounds in weight), mostly on board ship at the time. The Chinese received it at the mouth of the river, near the Bogue Forts, and there destroyed it, by throwing it overboard, as our fathers destroyed the tea in Boston harbor. To make sure work of it, lest it should be recovered and used, they mixed it thoroughly with salt water. As it dissolved in the sea, it killed great quantities of fish, but *that* opium, at least, never killed any Chinamen.



“This brought on war. Much has been said of other causes, but no one familiar with affairs in the East, doubts that the controlling motive was a desire to force upon China that trade in opium which is one chief source of the revenue in India.

“The war lasted two years, and ended in a complete victory for the foreigners. The Bogue Forts were bombarded, and foreign ships forced their way up the river. Canton was ransomed just as it was to have been attacked, but Amoy, Ningpo, Shanghai, and Chinkiang were assaulted and captured. The war was finally terminated in 1842, by a treaty, by the terms of which China paid to England \$6,000,000 for the opium which had been destroyed, and opened five ports to foreign trade.”

To measure the full responsibility of England for this “Opium Curse,” it should be added just here that in the tariff agreed upon in the treaty of Tientsin, Lord Elgin inserted a clause which obliged China to admit English opium at a low rate of duty. All remonstrance by the Chinese Government proved unavailing. So recently as 1869, it made an earnest appeal to the British Government to allow this obligation to cease, alleging the terrible injury to the people from the use of opium, and the very common opinion in China that England’s object in insisting on the opium trade was to bring about the ruin of China. The appeal did not avail, but a convention was agreed to by Sir Rutherford Alcock, in which the opium duty was raised from thirty to fifty taels per chest. But even this small check to the destructive opium traffic the British Government refused to ratify. Of this refusal the *Friend of China* said :

“We cannot but express our regret that while Great Britain has twice imposed treaties upon China by force of arms, the only convention between the two countries which was the result of peaceful negotiations, was thus summarily cast aside.”

We do not wonder that on this transaction the *Bombay Guardian* says, with some just severity :

“It seems almost incredible that the power which has taken the lead in the advocacy of free trade, should, after having waged two wars, to compel China to legalize the importation of opium, sternly deny to China the right to impose such duties on it as she thinks proper. They who are in a position to know, tell us the Chinese believe that if they

were to take action to diminish the import of Indian opium, they would incur the risk of provoking the march of a British army upon Peking."

Rev. T. J. Scott of Bareilly, writing in the *Friend of India*, says :

"Allow me to say on the question of the prevention of famines, that after pondering this matter for years, and from many standpoints, my conviction is that the most effectual remedy lies in the direction of *some system of things, that will leave more of the result of the cultivator's and poor laborer's toil in his own hands*. Too small a part by far of the population of India, get a fair part of real outcome of their toil. Too many live just on the verge of starvation. The cultivator, for example, can rarely accumulate anything. When the famine comes, he is helpless. I noted again and again in this distress, that natives first ate up any little store of grain they had ; then they sold their vessels ; then *charpoys*, then clothing, then the doors, &c., from their houses. Those who had been able to accumulate a little property, even in these forms often tided through the distress. But vast numbers who work steadily have absolutely nothing ; prices are high, labor is gone, and they must die. Tens of thousands that perish would live, if they had but twenty or thirty rupees' worth of property on hand. And they live under a system of things, that makes this an impossibility, however much they toil."

Here, then, are three potent causes of these increasingly frequent and destructive famines : lack of irrigation, enforced cultivation of opium, and excessive taxation, the latter of which keeps the masses of the people, especially the cultivators, cruelly and hopelessly impoverished. The enhancement of the land-tax in 1874-5, resulted in the three collectorates of Sholopoor, Poona and Satara, alone, in more than 40,000 evictions in a single year ! What wonder the famine of 1876-7 raged with most severity in the Sholopoor collectorate, where most of these evictions took place. Let these three procuring causes be removed, and the world will no longer be shocked by reports of these destructive famines in India.



**ART. V.--MISSIONARY STATISTICS.**

IF we could get the ear of every missionary in the foreign field, we would emphasize the importance of accurate and uniform statistics. Some brethren seem to think it as great a sin to number their converts, as it was for David, on a certain occasion, to number the people. And if they number them as their converts, for self-glorification, they had better leave them uncounted, true, and quit the business of missionary reports altogether. But if they recognize them as God's converts, redeemed by the blood of Christ, and regenerated by the Holy Ghost, they will be glad to give God the praise, and the churches of Christendom the joy, comfort and inspiration of all progress in this blessed work.

There has been some improvement in the last twenty years, in the preparation of missionary statistics, but the deficiencies are still many, and uniformity is quite wanting.

When we take up the report of a mission, some of the points we desire to know are—

1. When was it begun?
2. How many ordained European or American missionaries in it?
3. How many doctors and other laymen?
4. How many missionary wives do substantial service?
5. How many unmarried women?
6. How many ordained native pastors and evangelists?
7. How many native licentiates?
8. How many subordinate native Christian helpers receiving salaries—male—female?
9. How many unpaid, voluntary native Christian helpers?
10. How many communicants received the past year?
11. How many communicants in all—male—female?
12. How many baptized children?

We desire, also, to know the agencies and the plan of working, the number and kinds of schools and pupils, hospitals and medical patients, &c. But we often find statistics give no light on many of these points of special interest. We have come to feel a decided sympathy with the experience of one thus briefly stated, viz.:

“So defective are the reports of some societies, and so various are the modes of classifying laborers, adopted by different bodies, that it is not possible to gather from published documents even the exact number of missionary laborers now employed among the unevangelized. Still more entirely defective and perplexing are returns found to be, when an effort is made to ascertain who, among the laborers, are ordained missionaries, and who male and female assistants from Christian lands, and who, in various capacities, are native helpers.”

Some societies enroll ordained native preachers among their missionaries, thus confounding primary agents with the results of their work.

We venture to suggest it would be a good usage in all missionaries to ordain no native Christians, either as pastors or evangelists, till they should be prepared to look exclusively to the native churches for support. Then their number would show, not only the increase of the native ministry, but also the growth of independence and self-support in the native churches. An early beginning of such self-support is of vital importance in every mission.

We hesitate to propose a formula, and yet it may be well to give a basis for suggestions, hoping those who have bestowed special thought on this subject, will help improve the formulas suggested, till they shall become generally acceptable, and be adopted by so many as ultimately to secure uniformity. For classifying the workers, we propose the following :

Names of Missions or Stations.	Europeans or Americans.							Native Christians.				
	Begun.	Ordained.	Doctors.	Other laymen.	Miss'y wives doing effective work.	Unmarried women.	Total.	Ordained.	Licentiates.	Laymen.	Women.	Total.
Paid by mission.....		2	1	2	1	3	9	...	1	2	1	4
“ native church. ....		...	...	...	...	...	...	2	...	3	2	7
Unpaid.....		1	...	1	...	2	4	...	...	2	3	5
Totals.....	1865	3	1	3	1	5	13	2	1	7	6	16

In case of a large mission, having a dozen or twenty stations, the classifying of the three kinds of workers—paid by mission, paid by native churches and unpaid, or voluntary—will involve care, both in the items of each station and the final footing up. But this distinction is of vital importance, and, though now the number of workers supported by the native churches, or wholly unpaid, is small, it is henceforth to increase ; and the interests of this work will manifestly be promoted by distinctly noting these three classes of workers in every mission report ; and no way occurs to us of noting them in less space than that used in the above formula.

Of the fifth column, it is obvious to remark that some wives of missionaries undertake no missionary work, and should not be counted ; others do, and are even more untiring and useful than some of the single lady workers, and should have their place in the list.



In regard to the four classes of native Christian workers, very likely some may wish the lay workers to be further classified into teachers, Bible readers, &c., but is it not well to omit less important details, rather than encumber tables with so many items as to prevent a ready comprehension of the more important ones? Besides, as these four classes include *all* the native *Christian* workers of a mission and the school statistics divide the teachers into Christian and non-Christian, the number of Christian teachers will show how many of these laymen and women are teachers.

Name of mission.	Native churches.															
	1865	Organized.	Supported by mission.	Self-supporting.	Communicants, January 1.	Adults received in the year.	Adults died.	Adults dismissed to other churches.	Adults excommunicated.	Female communicants, December 31.	Male communicants, December 31.	Total communicants, December 31.	Net gain.	Children baptized in the year.	Total baptized children.	Benevolent contributions.
Name of church.....	1870	...	1	95	20	1	3	2	48	61	109	14	10	...	\$50	
Second Church.....	1875	1	...	34	10	...	1	1	19	23	42	8	6	...	80	

In such a table may be enrolled all the churches of a mission, whether at one station or many stations. The last column but one can be filled only by knowing the total baptized children of the last previous report, which need not encumber this table.

Instead of "Baptized Children," some may prefer the heading, "Baptized Non-communicants." We use the word "communicants," as more definite than "members."

SCHOOLS.

Name of Mission or Station.	Male Teachers.		Female Teachers.		Total	Boarding Pupils.		Day Pupils.		Total.	Sunday Pupils.		Total.
	Organized.	Christian.	Non-Christian.	Christian.		Boys.	Girls.	Boys.	Girls.		Boys.	Girls.	
	1865	8	3	5	16	40	10	150	100	300	175	80	255

This formula will admit all the schools of a mission or station, however numerous.

Some may wish a column, showing the number of Europeans or Americans engaged in teaching. But in case of ordained missionaries and doctors, their work is manifest; and may we not assume that all the missionary women are teaching and supervising the schools, as also such of the laymen as are not mentioned in the report as printers, or as having some other special duty.

Some may desire to see columns to show the number in colleges, high-schools, learning English, &c. But as the evangelistic element is, or should be, dominant in all mission-schools, these distinctions are of little importance. Why more important to note such distinctions in pupils than in converts? We have given no place for the number of schools, thinking the essential element is the scholars. It will also be noticed that the pupils of the Sunday-schools being generally the same as those in the other schools, the totals of these two kinds of scholars must be kept separate. Preparing these formulas hastily as we go to press, we are apprehensive further thought will suggest improvements to our own mind; but we submit them, hoping missionaries and others will send us suggestions, or combine efforts in some other way; and if by any and all means uniformity can be secured in the more important statistics, it will be a matter of mutual interest and gratification, not only to all workers in foreign missions, but to all who are waiting, hoping, praying and giving for the world's evangelization.

---

#### **ART. VI.--A FEW ECHOES.**

THE MISSIONARY REVIEW has now reached its fifth number, and it is fitting that we place on record a few of the things said about it, viz. :

1. "THE MISSIONARY REVIEW is a timely publication, and gives bright promise for the future. It is well executed, judicious, varied, and consonant in its subjects and their general treatment. \* \* \* Here is matter for thought, such as is not found in our missionary magazines and denominational papers, or anywhere else."

"We have never been so much impressed with the real value of THE MISSIONARY REVIEW, edited and published and owned by Rev. R. G. Wilder, of Princeton, as we have been on reading the last and current number, July-August. A friend at our elbow, who has been largely connected with missionary and other societies, as agent and secretary, was so pleased with it that he asked for preceding numbers to peruse. We earnestly hope that this periodical will receive the



patronage it deserves. \* \* \* This REVIEW ought to be in the hands of every friend and contributor to missions. \* \* \* This number treats of the salary question, and gives answer to an inquiry sent, as to whether it is possible to send funds directly to missionaries in the foreign fields, without the intervention of the boards, and if so, how? All matters in this periodical are treated in a broad and catholic spirit, and with intelligence and force.”—*Princeton Press*.

2. “THE MISSIONARY REVIEW for July-August fairly presents the purpose and plan of this young magazine, and justifies its claims upon the attention of all who are interested in missions. The number furnishes a good deal of useful information, and its discussion of open questions of policy in the management of boards and missions, will stimulate thought and incite to an examination of the points presented, which can only be beneficial. The number contains the following, viz. : ‘The Bramo Somaj of India,’ ‘Foreign Missions of the Methodist Episcopal Church,’ ‘Boundaries of the Home and Foreign Mission Fields,’ ‘The Indians of Alaska,’ ‘Receipts of Some Women’s Foreign Mission Boards,’ ‘Gems from Living Authors,’ ‘Salaries Authorized by Some Missionary Boards and Societies,’ and a good collection of items of news with reference to various missions and missionaries.”—*The Christian Intelligencer of the Reformed (Dutch) Church*.

3. “It aims to present a clear view of the whole foreign work of the different churches, boards, and societies, with historical sketches, statistics of individual and independent efforts—to give, in short, the freshest facts, incidents, illustrations, and movements, showing progress in any and all mission fields, together with reviews and criticisms of boards and missions—an object requiring, surely, a wide grasp and clear discernment, the possession of much knowledge, and the exercise of much wisdom and love. The first number of THE REVIEW is, really, a reasonable realization of the aims set forth, and the expectations raised in regard to it. Mr. Wilder’s thirty years’ experience in missionary labor in India, together with the position in which he has there stood, fits him, in a high degree, for the work he has undertaken.

“This number (May-June) holds on its independent, helpful way, with not a little vigor. It has a sketch of the Rajah Ram High School, Kolapoor, instructive in itself, and more so as illustrative of the rapid spread of education throughout all India, in the last twenty-five years ; ‘Woman’s Part in Foreign Missions’—rise and results of her work ; ‘Foreign Missions of the American Baptist Missionary Union,’ with

fields, statistics, and results; 'Missionary Journey Across China,' illustrating faith and perseverance, and all China open to the Word of God; the 'Right Use of Money,' shown by example as well as precept; 'Foreign Missions of British Presbyterians,' with their stations and statistics; 'Field Notes,' 'Questions and Answers,' 'Letters of Missionaries,' 'Sailing, and Death Notices of Missionaries'—all making a most suggestive and instructive number. THE REVIEW is conducted with judgment, fairness, and force."—*Vermont Chronicle*.

4. "We have received three numbers of THE MISSIONARY REVIEW. This is a new periodical, designed to occupy a new field. It examines the missionary field from an independent standpoint. This is an improvement on the denominational magazines, because we can see, in one body, the work of the whole church in evangelizing the world. We recommend this REVIEW to all who wish \* \* \* to advance the cause of Christ. The address is, Rev. R. G. Wilder, Princeton, N. J."—*The Tusculum Record*.

5. "This is a live foreign missionary magazine."—*Rocky Mountain Presbyterian*.

6. "This new bi-monthly has a welcome look and a promising start. Its contents, printing, and general appearance are in advance of some of this class of literature."—*Church Union*.

7. Mr. Wilder has been a missionary himself. This is evident from the bold and advanced views of the work his REVIEW advocates.—*The Advocate of Missions*.

8. "THE MISSIONARY REVIEW (March-April) is a capital number, richly worth the year's subscription. It is well gotten up, and shows that a warm heart, a clear head, and a firm hand are at the helm."—*Southern Missionary Herald*.

9. "We take great pleasure in commending THE MISSIONARY REVIEW, published at Princeton, N. J., at \$1.50 a year, and edited by the Rev. R. G. Wilder, whom we personally know as a large-hearted and catholic Christian. Not only are Presbyterian mission interests represented, but whatever concerns the progress of the cause of our one Lord, anywhere in the world, is lovingly set forth. We make here a comprehensive acknowledgment of our indebtedness to Mr. Wilder's REVIEW, in our monthly preparation of the missionary department of the *Sunday Magazine*. But there is much in it we wish our readers might enjoy, excluded from our pages by want of space."—*Frank Leslie's Sunday Magazine*.



A sentence or two from each of a few out of many who have spoken, are as follows, viz. :

10. "THE MISSIONARY REVIEW has come, and I have read every word of it with great interest. It must work great good to our boards and to our church. I most cheerfully bid you God speed."—T. D. E.

11. "To see your REVIEW is to want it."—A. T. P.

12. "Your REVIEW meets a want long and severely felt."—B. C. F.

13. "I am in full sympathy with your views ; sooner or later, they *must* prevail."—D. T.

14. "I never read a missionary magazine that pleased me so well."—A. G. H.

15. "I am pleased with the first number of your REVIEW, and shall look eagerly for the second and those that will follow, wishing you success."—R. S.

16. "I am much pleased with the specimen copy, and hope you may be successful in establishing THE REVIEW on a sure foundation. It is somewhat of a venture to start such an enterprise in these dull times."—F. J. C.

17. "I am much pleased with the specimen copy sent, and shall try to secure some subscriptions for you in my church. If its character is kept up, its success must be only a question of time."—C. T. C.

18. "Anything in my power, you may rely upon my doing, to further your object."—J. T. B.

19. "I rejoice in the advent of such a periodical ; \* \* \* it is worth a thousand times more than its price."—N. F.

20. "I am delighted with THE REVIEW. I think it one of the most important periodicals published in the church. If it could be in the hands of every minister and every layman in the whole church, what a blessing would come to the great cause in behalf of which it is published. \* \* \* I can heartily say, God bless the very important work you have undertaken. I am sure He will."—M. R.

21. "I have read THE REVIEW with great interest, and wish to bid you God speed in the cause of truth and righteousness. I believe your views are truthful, timely, and weighty, and that they will be approved by the most intelligent and godly portion of the church. May the Master own and bless the service."—E. P. M.

22. "Your REVIEW seems to me just about what every pastor needs, and every one interested in the great cause should encourage."—J. C.

23. "You are doing an important and needed work. May the divine blessing, in abundant measure, rest upon your labors."—H. W. B.

24. "I like THE REVIEW very much, It is just the thing needed.  
\* \* \* The great missionary work has much about it beyond its every-day details and denominational outlook. It is the great Christian work of every individual member of the great family of the faithful, and your REVIEW is a fit organ of the household. You have only to go on in the kind, impartial, and yet independent way in which you have begun, and you will not want friends to bid you God speed."—*Author of God in History, &c.*

25. "Your MISSIONARY REVIEW is certainly a work, the value and need of which cannot be over-estimated. If carried on, as I sincerely hope it will be, it must contribute largely to the best interests of missions. The views you are advocating with so much ability and earnestness, are regarded by some as radical and extravagant, but to me they seem to be eminently wise and just. I am a Dist. Secretary, and for six years have been trying to bring the churches of our denomination in New England into closer sympathy and contact with the work of foreign missions. But I am in perfect accord with you in believing, not in the immediate and utter abolition of such an agency, but that no necessity for such an agency should exist; that it is one part, and a very important part of a pastor's function to train his church to practical sympathy with the great work of evangelizing the world. \* \* I deprecate the fact that a missionary secretary is needed to do the work which the pastor can and should do, and who would be more successful than any secretary, however competent and zealous he might be. I wish you every success and blessing in your labor to enlarge and quicken missionary effort."—W. T. McK.

In a recent article on "Objections to Foreign Missions," or, more properly, objections to the machinery of some foreign boards, the *Southern Missionary Herald* says:

26. "Since we commenced the preparation of this article, we have taken the pains to examine the annual reports—for several years—of the board of missions of the M. E. Church, south, and are pleased to note the fact that not only the receipts, but the disbursements also of the



board are minutely itemized. This fact stands in pleasing contrast with the just complaint of Bro. Wilder, of the *MISSIONARY REVIEW*, that 'the last annual report of the Presbyterian Foreign Board publishes receipts in some forty-two pages of details, while it publishes all expenses in two pages, and in aggregates as large as \$50,000 and \$70,000.' We agree with him that 'no man, and no body of fifteen or twenty men, should ask such confidence from their constituents.' There may be nothing wrong, but it certainly does not look right, and the people justly demand more light. But we have no idea that board will make such another report soon.

"We are also pleased to notice in this connection that the report of the American Baptist Missionary Union—as given by this *REVIEW*—is very minute and satisfactory."

A correspondent in the *St. Louis Evangelist* of April, 1878, says:

27. "I have been reading 'THE *MISSIONARY REVIEW*' of Rev. R. G. Wilder. If this contains the grievances of his charges against the foreign board of missions of our church, said board have blundered egregiously in not granting him an earlier hearing, indeed in not drawing him out at the general assembly.

"That I am a hearty, and paying friend, so far as my means permit, of the board, my pastor and presbytery can attest. Hence, in criticising its management, I do so as a friend.

"I have sometimes thought, with Question 1 of said *REVIEW*, as found on its page 63, that 'all evangelistic work in our own country \* \* \* \* among the Indians, be relegated to our home agencies.' The churches in Indian Territory are now, some in connection with home, some with foreign board, and some or all connected with the Synod of Kansas. Since the action of last general assembly, in authorizing the home board to commence schools in Utah and elsewhere, why not have the work in Indian Territory united and under control of one rather than two agencies? If my memory is not at fault, the Synod of Kansas has once requested or advised the change suggested in Indian Territory. For one, I think the time has come for the change—let the press of the church discuss it, and not pigeon-hole this and many other questions of our church boards, as tho' they are above the consideration of the laity.

\* \* Possibly one cause of diminution in receipts, grows out of the fact that every honest and even just criticism is treated as evidence of hostility, and strangled remorselessly, and lack of full confidence has ensued. \* \* Query 7 might also extend beyond foreign boards—

‘are not paid officers \* \* \* becoming too numerous?’ I would drop the ‘becoming’ and make the question of the present situation. To a business man it seems strange why one treasurer could not act for all the agencies centered in 23 Centre St., New York, and so also at 1334 Chestnut St., Philadelphia—that is, to take the place of the six we now support.

“The query has often occurred to me, why separate education and ministerial relief?—one recruits the army while the other pensions the veteran. I very much doubt whether enough more is realized from the passionate appeals of two secretaries to keep up the expense of one establishment.

“Is it not about time to combine Freedmen with home missions? I know that some fear that would nearly strangle it, as is alleged to be the case with sustentation; I frankly confess I am not much pleased with the management of the home board, but is the church unable to properly supervise its own creations? A little common sense and nerve should enable us to correct any wrongs or errors of management. \* \* In conclusion, allow me to say, the pulpit does not say a tithe of what it should, of the mission work of the church. \* \* I am led to believe that nine-tenths of those who give, do so from no intelligent knowledge of the object to which they contribute and without any interest in it, much less lovingly, self-sacrificingly, and prayerfully. Until the members of our Zion love, appreciate, and intelligently support our church work, we shall have debts, deficits, passionate appeals and periodical retrenchment. The remedy is greater faithfulness on the part of our clergy.”

“An esteemed friend, the Rev. R. G. Wilder, long connected with the American mission in Western India, has undertaken to edit a MISSIONARY REVIEW. The first number is before us. It is published at Princeton, N. J. The REVIEW begins, and doubtless will continue, in a high and glowing spirit. Mr. Wilder, we know, will at all times boldly speak his mind; and being profoundly impressed with a sense of the sad coldness that reigns in all Protestant churches in regard to the evangelization of the heathen, he will spare no arrows. \* \* May his faithful words stir the hearts of all who read them.”—*Free Church of Scotland Monthly Record*.

We are happy to recognize in the above the kindly tones of a beloved and much-valued brother, who was for many years a co-worker in India, and is now secretary of the Scotch Free Church Foreign



Missions—the Rev. Dr. Mitchell. The Lord make him as useful a secretary as he was missionary, and inspire the dear old church of Chalmers and Alexander Duff to come up higher, take a firmer, stronger hold on God, and do far more to bring India and the world back to Christ.

#### TERMS OF THIS REVIEW.

Perhaps our readers and friends ought to know that the terms of this REVIEW can meet its expenses only by means of a *very large* number of subscribers. To those who know the cost of most missionary periodicals, even when edited by secretaries, whose salaries are not included in their cost, this remark needs no demonstration. The Presbyterian Foreign Board, in 1875, paid \$13,276.40 for its monthlies alone, besides the cost of other printing—all from the funds contributed for missions. These \$13,276.40 were over and above all receipts from subscribers. This expense has been reduced, latterly, so that the cost of its monthlies, taken from mission funds, in the year ending May 1st, 1877, was only \$5028.30, But this was over and above all avails from subscriptions.

Even the *Missionary Herald*, of the A. B. C. F. M., with its immense circulation, and with all its advertisements, does not meet its expenses. For the year ending August 31st, 1877, the report of the A. B. C. F. M. shows that \$3714.56 of the *Herald's* expenses came from the funds contributed for missions.

Our friends will see, then, that if THE MISSIONARY REVIEW shall ever meet its expenses from subscriptions, it will be proof of God's special favor.

It has come to our knowledge that, in some instances, the terms of this REVIEW have been misunderstood. To prevent this in future, we state them thus :

TERMS—\$1.50 a year, *in advance*, in U. S. A. and Canada ; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.

A few sample copies can be had at 25 cents each.

N. B.—*All avails of this REVIEW, after meeting its expenses, will go to support and enlarge the Kolapoor mission, India.*

**ART. VII.--FIELD NOTES.**

THE FAMINE IN CHINA.—Received and forwarded from Miss Terhune, \$2. This famine still rages. The missionaries in China say 5,000,000 have already perished, and greater destruction is still impending.

---

Rev. C. P. Hard, of the Am. M. E. Church, Madras, India, has reached this country, with health somewhat improved by the voyage. We had the pleasure of meeting him, recently, at Ocean Grove, N. J. We sincerely hope he may soon regain health, and be able to return to his important charge in India.

---

DO WE MEAN TO EVANGELIZE THE WORLD?—The *Illustrated Christian Weekly* says: "Of every 100 cents raised for religious purposes, in this country, 98 are spent in home work, and only two cents appropriated to foreign missions." Does this show any real purpose to obey our Lord's command: "Go ye into all the world, and preach the Gospel to every creature?"

---

A frightful tornado, or cyclone, swept through Canton on April 11th, by which a portion of the city was destroyed, and 2000 Chinese are reported to have perished. Later reports say that the cyclone swept over a large region with such severity as to prostrate houses and stone walls, and 7000 bodies have been taken from the ruins, and buried.

---

NOTES MARKING PROGRESS.—Dr. Thom, of Mardiu, Turkey, describing a religious movement in Jebel Tour, writes: "If we were able to give protection to those who have declared themselves Protestants, the whole population, it would seem, are ready to come over, Mussulmans and all."

---

Rev. Mr. Tracy, of Tirupuvanam, India, writes:



“In several villages, new congregations are offering themselves for instruction ; they come faster, indeed, than I can get means to teach them. A catechist told me, a few days ago, that in a village four miles from Essaly, nearly twenty families are eager for instruction. The work is growing, and the great need is of faithful, pious men to go in and occupy the field.”

---

As results of the revival in Peking, China, we notice 40 have been received into the Presbyterian Church, and a like precious work is reported by the missionaries of the A. B. C. F. M., at Tungchow, while at Tientsin, the missionaries of the L. M. S. have received 250 converts into their churches.

---

Rev. G. Andersen, of the Scotch Presbyterians, (“Original Secession,”) reports from Sioni, Central India, that 14 have recently been baptized, eight of them of the priestly caste, having much influence with the people. He began the mission only six years ago—1872.

---

Eleven young women are studying at the London Medical School, in preparation for missionary work in India and Africa.

---

A recent letter from Oudh, says: “Brother Parker has just baptized 26 in one day, and writes that as many more are asking for baptism.”

---

Rev. B. H. Badlay reports scores of baptisms and many inquirers.

---

ARCOT.—The Arcot Mission of the Reformed (Dutch) Church, reports an increase of 1769 adherents, in 1877, besides 800 or 900 families, living in 60 different villages, who have renounced their idols, and formally accepted Christianity, of whom the missionaries say: “We wish to test their motives, before calling them Christians.” This is prudent. So large a movement as this, and the still larger one, embracing 18,000 in Southern India, calls loudly for a great increase of men and means for instructing such masses in the way of God, more perfectly ; but considerate missionaries and their supporters at

home, will not forget that, of the thousands who followed Christ, professing to believe, many went back, and walked no more with him. No such movement can prove enduring and satisfactory, only so far as each individual mind and heart grasps and appropriates the vital, spiritual elements of our Christian faith; and for this result, all true workers will cease not to pray and labor, with line upon line, and with patience and hope and faith that endure.

---

PROTESTANTISM IN BELGIUM.—The Evangelical Christians have organized under the name of “The Christian Missionary Church of Belgium,” though they are known, also, as the Evangelical Society of Belgium. Forty years’ work of these Evangelicals is now showing results in a wide-spread spirit of inquiry, and a rich harvest of souls.

Belgium enjoys a constitutional government, which guarantees liberty of conscience, and yet it is one of the strongholds of popery, and with great immorality and corruption of the clergy, abounds, also, in rationalism and infidelity. But a breath of the Divine Spirit has been manifest in many places of late—the Protestants have been revived, and mission work has been followed with special blessing. Such a blessed awakening has been unknown before, since Philip of Spain and the Duke of Alva burnt out the Gospel. As special instances, we mention Sart-Dame-Avelines, a village of 2500 people, to the south of Brussels. The people, having become disgusted with the conduct of the Romish clergy, sent to Brussels for a pastor, and Rudolph Meyhaffer, an earnest, self-denying young preacher, was sent to them. The people became interested, and, with some help of friends, built a church. At its consecration, an audience of 700 crowded in, mostly Romanists, but soon they became inquirers, and then open and earnest believers. The work is spreading into adjoining districts.

Charleroi is a town of 15,000. Here, 1100 attend as regular hearers, 150 of them communicants, all having been Romanists up to a recent date. Charleroi is the centre of a district full of populous villages, all accessible to the Gospel. The whole population of Belgium is only about 5,000,000, but, in proportion to its size, there seem to be more evangelistic efforts and results than in any other country of Europe.



HOW IT LOOKS TO ONE IN THE WORK.—It is generally known that the gifted authoress, A. L. O. E., (Miss Charlotte M. Tucker,) has become a volunteer missionary worker in India, at her own charges, we believe. But her close contact and observation of the work, awakens a deeper conviction of the great need of more giving and going to it. Writing to a friend in England, she says:

“It has often occurred to me that many true servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When in Israel’s Tabernacle brass was required for a laver, the women gave their metal mirrors! What a sacrifice of vanity was there! A Mohammedan woman here has lately devoted the jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there here no example for us? Many a Christian lady could sacrifice the gold chain and the jeweled ring, and so realize the delight of laying her gems at the feet of her Lord. Why should the table of the Christian gentleman be loaded with superfluous plate, when it might afford to him the privilege of laying up treasure in Heaven? Oh! if my brethren and sisters in Christ saw what I see—the struggle so interesting, so momentous, between darkness and light, and realized the honor of being permitted, however feebly, to fight under the banner of the Cross, they would feel more inclined to throw themselves into the ranks of the combatants, than to grudge the trifling sacrifices which can be made by them while staying at home.

“Have you ever thought of sending a circular to the boys in our large public schools? Numbers of them are the sons of wealthy parents, and indulge in luxuries which could well be dispensed with by those beginning the campaign of life. Would that there were a generous rivalry among our great schools, not merely as to which should carry off the honors of the cricket-field, but which in the grand mission battle-field shall now send the most liberal supply of ammunition, and, some years hence, the noblest band of devoted men. For, after all, against the single eye, the brave spirit, the heart full of earnest zeal which mark the true Christian hero, silver and gold cannot be weighed.”

This idea of enlisting the youth of our schools and colleges in contributing generously to missions, will bear serious reflection. Thousands of dollars are now worse than wasted every year by these youths, in frivolous or unworthy ways, tending only to their demoralization and the injury of the institutions; while if these same

youth were warmly enlisted in the cause of missions, and induced to economize their means, so as to give more to it, not only would this work be prosecuted more vigorously, but the effect on the good order of the institutions, and on the character of the youth, now and for life, would be most happy. We warmly second Miss T.'s proposal.

---

We notice that 36 of Miss Tucker's A. L. O. E. books have already been translated into the vernaculars of India, and are published, or being published by the Punjaub Religious Book Society.

---

PROGRESS IN TREVANDRUM.—The L. M. S., in the Trevandrum district of its Travancore missions, Southern India, reports steady work in 1877. Church members, 3242; adults baptized in the year, 142; total adherents, 38,374; scholars, 7902; contributions of native Christians, 15,129 rupees—about \$8000.

---

A nephew of the King of Burmah, named Moong Lat, who has resided for some years as a state prisoner at Cannanore, was baptized by the chaplain of that station, on Sunday week, in St. John's Church, in the presence of the congregation assembled for evening service.

---

The triumphs of the Gospel on the Island of Samoa should fix their impress on every heart. Only 36 years ago the people were barbarous, without a written language. The whole population—34,000—are now professed Christians, church-going, Bible-reading, earnest in prayer and effort, sending the Gospel and missionaries to other islands, with sixty students in their Theological Seminary, from which they send out some 20 yearly, and in their poverty give more than \$5000 a year.

---

PERSECUTION.—Mongiardino, a very earnest and successful Bible colporteur in South America, is reported to have fallen a victim to Romish fanaticism in Bolivia. Like Stephen, the first Christian martyr, he was stoned to death, and his assassins have not been punished.



The Rev. G. S. Ben Oriel, agent of the American Baptist Missionary Union, and pastor of a Spanish church at Alcoy, Spain, has recently been made the subject of bitter persecution by the Romish priests, aided by the civil authorities. An aged woman of his church fell sick, and died. Just before her death the priests entered her house and sick room, against the remonstrance of her daughter, family, and the Protestant pastor, and administered extreme unction. All appeals to the alcalde and civil authorities availed nothing, and the priests persisted in burying the corpse with their own rites, notwithstanding the remonstrance of friends and Protestant pastor. The latter was then summoned for trial, accused of "having attempted to prevent a religious act," (the burial by the priests,) and was sentenced to "preventive" imprisonment, unless he could at once give an hypothecatory surety of the value of £100. This being impossible on so short notice, he was sent to the common prison, and confined ten days before the judge could be persuaded to accept the £100 in cash. Poor Spain!

---

We are sorry to see that Mr. M. H. Mody, a Parsee evangelist, has been beaten till blood flowed, by the Parsees of Bombay, India, for his zealous efforts in preaching the Gospel to them. "The servant is not above his master," &c.

---

THE STATUS IN SPAIN.—The Romish clergy in Spain are becoming so alarmed that they have got the Pope to issue a brief, to be read in all the churches, forbidding food or shelter to any Protestant missionary on pain of ex-communication. The penalties to any one who keeps or sells Protestant books are still more severe. Besides this, Leo XIII. has written a letter to the king with his own hand, entreating him to use every energy of the civil power to banish Protestant missionaries, and to confiscate their churches and schools.

---

Mr. Davis, of Japan, reports that the officers of Kioto still refuse permission to the newly arrived lady teachers to reside there, but that some of the most influential men of the empire were at work to overcome the opposition. Still later (in May) he writes that Mr. Taylor had been ordered away from Kioto by the local government, on the

ground that he had practiced medicine, which he was forbidden to do, as he had permission to reside there only as a teacher in the school. He was to leave on the 5th of June.

---

King Mtesa, who received the missionaries so cordially on the Victoria Nyanza, Central Africa, is now said to have suddenly changed his views, and to have ordered them to leave Uganda.

---

PERSECUTION IN EGYPT.—Some months ago, the Protestant missionaries in Upper Egypt sent an appeal to the Evangelical Alliance, that the local authorities had persistently refused a site for a place of worship, and, in one instance, withheld permission for religious worship. In another instance, two men, after meeting at the house of a friend, where the Holy Scriptures were read, were seized, by order of the Sheikh of Negadeh, and so cruelly bastinadoed that one of them soon died.

Earl Derby having called the attention of the Egyptian Government to this appeal, a site was granted for the church, but the cruel treatment of the inquirers was not denied.

---

A MOB IN FORMOSA THREATENING MR. MACKAY.—In our last number, we mentioned the rapid progress of the work in Formosa. We learn, with some concern, that at Banka, in the north part of the island, a mob of some 4000 Chinese have attacked and pulled down Mr. Mackay's chapel there, and threatened to kill him, unless he left at once. The report is that the missionary fearlessly confronted them, telling them he was well aware they could kill him, if they chose, but that he feared God rather than man, and should not leave. Hearing of the violence, the British consul applied to the Tamzui Ting to protect Mr. Mackay, but the Ting said he could not spare any men, and begged that the missionary would leave. But this he resolutely refused to do, and still held his position in Banka, at last accounts.

---

KOTHABYU.—This is the name of the first Karen convert. He was baptized by Boardman, in May, 1828, just 50 years ago, and the



missionaries and converts in Burma have just been celebrating their semi-centennial, with great joy and thankfulness for the showers of mercy and blessing upon their work those 50 years. Kothabyu became such an earnest Christian and valiant worker that, though he lived and labored only twelve years, he was known in life, and is remembered still, as "the Karen Apostle."

It has been said that in early life, he was a cruel robber and murderer, but this is now said to be a mistake, and to have originated in a misunderstanding of the following facts:

"When Kothabyu was a young man, he lived with an uncle, to whom he became much attached. In his absence, a band of some 30 Dacoits surrounded the house, and killed and beheaded his uncle, in order to get his remarkably long hair. Hearing this, young Kothabyu pursued, fell upon them when asleep, at night, and killed several of them with their own weapons. His aunt not daring to receive him, he found a home with a Burman priest, near Bassein, and there learned to read. He subsequently became a notorious boxer, and, in an encounter with three of the king's best boxers, at Ava, he killed two of them with his fists, and the third ran away."

After his conversion, his positive elements of character were all consecrated to Christ. He was specially noted for the length and fervency of his prayers. Before entering a village to preach, it was his custom to seek a retired spot, and spend an hour or two in prayer.

---

A HINDU GODDESS DEFILED.—From Kolapoor, India, we have an account which may help to form some idea of caste. Lukshami is the goddess of wealth, much worshipped by all but the special favorite of the well-to-do, good caste people. A low-caste *gosavi* entered her temple, touched the goddess, and took a flower from her head. Lukshami was, of course, defiled, and a large convocation of sage Brahmans gathered to discuss the emergency, and decide on some means of purification. When a *man* has transgressed caste rules, the Hindu shasters require him to make atonement, by swallowing *panchagavya*, the five products of the cow. The grave council could not venture to change the rule for a goddess, and so proposed to administer the same to Lukshami. But as the goddess was, in reality, a

mere stone, a difficulty arose. How could she swallow the mixture? After long and solemn discussion, this difficulty was adjusted by an authoritative decision that 108 annointings with the *panchagavya*, should be regarded as equivalent to taking it once internally. But, even after this happy adjustment of what seemed an insurmountable difficulty, a discussion arose about the ingredients of the precious compound, and involved so many irreconcilable views, that no decision was reached, and poor Lukshami still remains defiled, an unfit object for worship—an event quite as ominous and agitating in Shiva-shiva, as the Potter investigation is in Washington.

---

SALE OF CHILDREN.—In the village of Shadum, some 50 miles from Hyderabad, India, in the extremity of the famine, a jemadar is reported to have bought 50 children, at 3 rupees (\$1.50) each, and an Arab, 15 more, at  $1\frac{1}{2}$  rupees (\$0.75) each. But their sufferings had already been so great that 40 of them soon died.

---

AFRICAN MISSIONARIES' SMALL SALARIES.—At a recent meeting of the Evangelical Alliance, South London, the honorable Dr. Moffat, father-in-law of Livingstone, said that he had been engaged in missionary work sixty years. He had had a hard time of it. African missionaries had but a small allowance. They had to cut logs into planks, to quarry, thatch, and use the anvil as well as the pen. The Dutch were the rulers where he had been, and they had very little sympathy with missionaries, and had no missionary spirit. Four of the languages of Africa had been reduced to writing—the Bechuana, Zulu, Caffre, and Basouto—and the Scriptures translated into them; and there were now 50,000 church members.

This estimate, both of languages and church members, is doubtless for that part of South Africa more immediately in Dr. Moffat's field of labor and observation. There are other African languages reduced to writing, and into which parts, or all, of the Bible have been translated; as the Mendi, the Hereroes, the Bakalli, Benga and Mpongwa, and many others. And so of church members. In all the different missions and churches of Africa 100,000 church members is doubtless a very moderate estimate.



LIBERIA.—The “Azor” has reached Monrovia, and some 23 of her passengers are reported to have died on the voyage. The wish to emigrate among the Freedmen of the South seems to be little affected by this result, and we notice another party of 69 has just sailed under the auspices of the Colonization Society.

We are glad to see reports from Bro. Bovard, who had reached Boporo and found Bro. Osgood in health, and exploring fresh fields of labor.

---

HIGHWAYS IN AFRICA.—The Belgian International Society, under the patronage of the king, is proposing to open a highway across Africa, from Loango to Zanzibar, with branch roads to central points on each side, constituting a net-work of communications throughout the whole interior of the continent, linking all prominent places to the coasts at various points. From the Transvaal the English are to push a line northward across the Zambesi river, and on to the central road at Lake Tanganyika; from Algeria the French are to undertake a road across the great Sahara desert to intersect the central road from Loango to Zanzibar; and the Germans are to build one through Abyssinia, while the Italians have already begun one in the Galla country, near the Red Sea, to be carried forward into the same lake region. When would all this national enterprise and energy have been enlisted but for the pioneer work of the missionary, David Livingstone?

---

THE WORK IN LIBERIA.—Presiding Elder Rev. J. H. Deputie, of the M. E. Conference in Liberia, writes:

“The church at Edina, under Rev. C. W. Bryant, has enjoyed a gracious revival. At Buchanan the people have fallen into line in the matter of self-support, and have taken upon their shoulders the support of all the institutions of the church.”

At King-Jae-West’s Town, the people have built houses and a church, and beg for missionaries to come and occupy them—in vain; none have yet been sent.

Rev. Mr. Bovard, at last advices, had reached Monrovia, and as he started inland to reach Bro. Osgood at Boporo, his last message was:

“It does seem to me from what I can learn of the status of Africa,

Mrs. Dorothea (Hovey) Estabrooks, of the Baptist mission, Maulmain, died early in April, 1878.

Miss Letitia A. Campbell, of the Woman's Board M. E., died of typhus fever, at Peking, China, May 18th, 1878—an earnest worker, who will be greatly missed.

Mrs. Susan H. Morgan died at Chicago, April 30th, 1878. She first went to Turkey, as the wife of Rev. J. W. Sutphen, 1851, in connection with the A. B. C. F. M., and left the mission field, a second time widowed, in 1875, with her three children, who now mourn her loss.

Rev. Albert Whiting, of Nanking, China, died, April 25th, 1878, of fever, while engaged in relieving the famine-stricken in the province of Shansi.

Mr. P. R. Hunt, of the A. B. C. F. M. Mission at Peking, China, died in June, date not reported.

Rev. E. W. Clark, many years missionary of the A. B. C. F. M. at the Sandwich Islands, died at Chicago, July 16th, 1878, of heat apoplexy.

Mrs. Foreman, of the Presbyterian Foreign Board, North India, died May 12th, 1878—daughter of a missionary, the Rev. Dr. Newton, of Lahore. She was early consecrated to Christ's service, and gave her whole life to mission work.

Mr. W. C. Tytherleigh, a valuable lay worker of the C. M. S., died at Magubika, *en route* to Lake Nyanza, April 10th, 1878.

Mrs. Dr. James, of the Mendi mission, Africa, died May 20th, 1878. She was one of the party who sailed for that mission only a few months ago.



## PART II.

---

### ART. X.--ANSWER TO THE FOREIGN BOARD REQUIRED BY GENERAL ASSEMBLY.

PRESENTED TO THE BOARD OCTOBER 3d, 1877.

[CONTINUED FROM PAGE 187.]

“Speaking the truth in love.”—*Eph.* IV. : 15.

[In perusing this answer, our readers will keep in mind that in compliance with the order of assembly it was prepared for, and read to, the foreign board, and is given here, both that the board may have it in permanent form, and because the points discussed are of common interest to all missionary boards and societies, and indeed to all interested in this great work of the church.]

“‘The second proposal of my paper is as follows, viz. :

“‘II. *Moved, that our foreign board be instructed that when made a committee by general assembly on any subject, it should report directly to general assembly, and not publish such report in connection with its annual reports, nor send it abroad to the missionaries, before submitting it to general assembly.*’

“It was moved in the general assembly of 1870 to transfer our Christian work among our aborigines, Jews and Chinese, from your foreign board to the home board ; and you were made a committee to report on this subject to the next general assembly. See minutes of 1870, p. 44. Have you ever performed that duty, brethren? Is there any notice of your report in minutes of our assembly from that day to this? Having asked your senior secretary, Brother Lowrie, to point me to any such report you might have made, he wrote me as follows, viz. : ‘Our board considered the resolution and adopted a minute, stating that the proposed transfer was regarded as inexpedient. This minute was entered in the volume of minutes, and so laid before the general assembly.’

“Now (1) I need hardly say this special duty committed to you in 1870 was no part of your regular duty as a foreign board, and I fail

to see the propriety of your report upon it having any place in the minutes of your regular business at all. Had the same subject been given to a committee of other men, to report to the next general assembly, would there have been any propriety in their entering their report in the minutes of the foreign board?

“The manifest objection to the course you took is, that you thus buried the subject, and kept it from the consideration of the next general assembly of 1871. Your minute may have been seen by the standing committee of 1871, and may not have been seen. Nobody brought it to the notice of general assembly. For seven full years this subject has been quietly buried in your minutes. When you saw that the standing committee did not bring your minute to notice of the next general assembly, were you not in duty bound, by the terms of the resolution putting this work upon you, ‘to report to next assembly’—were you not by these words, bound, yourselves, to call the attention of the assembly to your minute?

“(2.) I also submit with all deference that your said minute is no proper report. A report of a committee on any subject, thus referred, implies some investigation and some reasons for the advice given, or conclusion arrived at. Your secretary says your minute was simply your opinion that the proposed transfer was inexpedient—and even this never so brought to the notice of general assembly as to be accepted or rejected. Seriously, brethren, if any other committee had failed to bring a report, on a subject thus referred to it, directly to general assembly, would it not deserve and receive grave censure from that body? Does not your failure to report to general assembly on that special subject *for seven years*, amply justify this proposal of my paper?

“(3.) Again, by the general assembly of 1876, your board was made a committee on the overture of the Synod of India, ‘to report to the next general assembly.’ See G. A.’s minutes of 1876, p. 79. Had the course you took in 1870 rested on any basis of principle or propriety, you should have followed it in this latter case also. But instead of entering your report so quietly in your minutes in this case, and leaving it buried there seven years, unnoticed and unknown by general assembly, you seem to have overlooked your primary obligation to general assembly by whom and for whom your report was ordered, and to have put said report to a use quite unauthorized.



While said report was yet in embryo, your secretary, Brother Lowrie, sent it to some of the missionaries in every mission, he says, and this he did not in the way of asking information and views by which to improve and perfect it, but with the authority implied in the words, 'it is recommended,' &c., and this, before general assembly had an opportunity to see it, much less approve it—nay, before you yourselves had approved, or even considered it. For long after he had sent this report to the missions abroad, Brother Lowrie wrote me: 'No consideration has yet been given to it in the board; I have not talked with any member of the board [about it] excepting Dr. Imbrie.'

"Is this, dear brethren, a proper use of your influence [as a foreign board] with the missionaries? That report could not go out to the missionaries, as it did, without carrying in its favor much of the weight and influence of your whole board. And I respectfully submit that this was a wrong use of the report, till duly approved by you, and also by general assembly, for whose express use it was ordered.

"(4.) Still further: This report on this special subject referred to you by general assembly, 'to report to general assembly,' you published in your 'Annual Report of the Missions,' before it was seen or approved by general assembly. Reports of committees are sometimes ordered to be printed. Was this so ordered? Had you any authority for printing it?

"It is a well-known usage of general assembly, on recommendation of its standing committee, to vote a formal approval of your annual report, thus clothing it with its own authority. Does not such vote of approval cover everything in such annual report, unless specially excepted when the vote is taken? I do not charge that you had a covert purpose, thus quietly to secure general assembly's approval of your special report on 'Missionary Presbyteries and Synods,' and yet, if some member of future general assemblies does not carefully follow up that report, and obtain some express act of general assembly discarding it, does it not go down in our minutes with the full authority of the general assembly of 1877? May not any member of any future assembly quote that report as authority in any case, and for any purpose he may please? He may read it from the annual report of your foreign board for 1877, and claim that the action of assembly, adopting the report of its standing committee, clothed your

annual report with the full authority of general assembly? And who, in such future assembly, is to remember that this, your particular report on this one subject, was excepted in that action of general assembly, endorsing your whole report, of which this is a part? Was it, as a matter of fact, so excepted? To deprive that special report on 'Missionary Presbyteries and Synods,' of the formal approval of general assembly now, must not the first motion be to re-consider the vote of the general assembly of 1877, approving your annual report of that year?

"I am aware that part of your annual report was referred to the committee on the polity of the church, and said committee moved to refer it over to the next general assembly. But who is to call it up in next general assembly? It was made the duty of no one. And, remembering that general assembly made it your duty, in 1870, to report to the next assembly on a given subject, and never heard a word from you of such report, for *seven years*, is there not reason to apprehend that this item will also remain buried in your minutes, or elsewhere, as that did? and that your entire annual report of 1877, will be kept everywhere, for reference, just as it was printed? and that any and every part of it will hereafter be claimed and quoted as fully endorsed by general assembly? And if, perchance, this special notice of the case, or something else, shall secure the calling up of that item, and its formal rejection in next general assembly, will you be able to tear out the report on 'Missionary Presbyteries and Synods' from all your printed reports, scattered in our libraries and elsewhere, throughout the land and the world? Brethren, are such risks and complications desirable? Should not your character and duties as a foreign board of the church, be kept distinct from your duties as a special committee of general assembly, on any special subject?

"[It is worth noting here, in brackets, that the apprehension above expressed, in October, 1877, that the special report on 'Missionary Presbyteries and Synods' would fail to be called up, and secure proper action in next assembly of 1878, has now become a fact. We are able to discover no reference to it in the minutes of said assembly of 1878. Said report has secured its position in the annual report of our foreign board, and goes everywhere, representing that the Presbyterian Church of the U. S. A. approves of presbyteries each exercising the rights of representation and legislation in a plu-



rality of higher church courts, the members of which may thus exercise prerogatives and powers nowhere authorized in our Presbyterian standards.]

“As to how many of our foreign missionaries approve this report, which your secretary sent to them, I know nothing. The fact that this report is so purely ecclesiastical that this scheme you devised goes altogether beyond anything aimed at in the Synod of India’s overture, and that it went to the missions with no approval, or even knowledge of general assembly—all these facts serve to aggravate and intensify the impropriety of *such* an ecclesiastical scheme being devised and ‘*recommended*’ to the missionaries by the secretary of a non-ecclesiastical foreign board.

“These strictures on the printing and sending to the missions of this ecclesiastical scheme, before you submitted it to general assembly, are proper and pertinent, irrespective of the character of the scheme itself. Even should it be found to embody the highest wisdom, and ultimately secure the full endorsement of assembly, the impropriety of sending it to the missions *before* such endorsement will still be manifest. And yet I may frankly confess, I am conscious of strong objections to the ecclesiastical scheme you have devised. My objections, in briefest terms, are—

“(1.) Much that you have embodied in this scheme, is already and amply provided for by previous action of general assembly, and by ‘the well-known principles and order of our church,’ so that this part of it is as needless as it is cumbrous and troublesome for reference.

“(2.) The rest of your report or scheme proposes to violate said ‘principles and order’ in such vital points as the equal rights and parity of the ministry, and the well-defined and long-established prerogatives of a presbytery, allowing one presbytery to be represented in a plurality of higher church courts, risking complications and fiction, and thus imperiling the measure of union and co-operation already existing in our foreign missions, instead of promoting them.

“That your report goes entirely beyond the aim and intent of the Synod of India’s overture, referred to you, you yourselves admit, in the closing lines of your second paragraph; and, before your board, or general assembly, even, attempt to introduce *such* an ecclesiastical scheme into our foreign missions, I venture to suggest that you first ‘try it on’ here, in Christendom. Get up such an organic union

between your own church and the United Presbyterians, Reformed Presbyterians, Cumberland Presbyterians, Southern Presbyterians, and all branches of Presbyterians here in America. Let your missionaries abroad have an example to imitate, rather than a crude scheme for experiment."

Here endeth the "Answer to the Foreign Board" on the second proposal of the paper submitted to general assembly at Chicago, in May, 1877. At this distance of time we are conscious of no wish to enhance or diminish aught either in the proposal or the answer itself. Nor have we any apprehension that candid and thoughtful minds among the clergy or laity of the Presbyterian church, or any other church, will fail to see and feel the propriety of the instruction moved in this second proposal. It pleased the foreign board to call the "spirit" of this answer "hypercritical and censorious." Is it so? We did not propose to dismiss Bro. Lowrie and the foreign board for malfeasance in office. We did not propose to censure them, or even affirm that they had not always done the very thing we proposed to instruct them to do, (though we knew they had not.) Will any one suggest kinder, gentler, or more fitting words than those used in this second proposal, whereby to secure such action by general assembly as would correct a practice of good men, so manifestly wrong, however well meant? We do not suppose there is a minister or layman, in the church or out of it, who will undertake to justify our foreign board for its neglect or failure, seven continuous years, to report to general assembly in a matter committed to it by the general assembly of 1870, and upon which said assembly required it to report in 1871. And allowing all that is possible to the good intent of our secretary, Bro. Lowrie, will any man, in the church or out of it, undertake to justify him in "recommending" his new ecclesiastical scheme to the missionaries before he submitted it to general assembly, or even had it considered by the foreign board itself?

It must be borne in mind that our foreign board has no ecclesiastical functions. The language of the book—its published Manual, p. 1—is: "The board is not an ecclesiastical body." The board was made a committee, in 1876, on the overture from the Synod of India, "to report to next general assembly," not to devise a scheme, send it abroad and recommend it to the foreign missions before submitting it to assembly. We have no wish to magnify this mistake of the board;



and this explicit statement of said mistake comes only from the necessity imposed by general assembly. Had the assembly of 1877 recognized this mistake and instructed the board to correct its usage in future, the case would have rested at once. But if the foreign board is to continue exercising such unauthorized ecclesiastical functions, and this with the approval of general assembly, we shall thank God that He inclined us to make the effort we did to prevent the evils which are sure to result in the missions.

[TO BE CONTINUED.]

---

#### ART. XI.--BOOK AND LITERARY NOTICES.

*Our South American Cousins*, by William Taylor, author of "Seven Years' Street Preaching in San Francisco," etc. New York: Nelson & Phillips. 1878.

A very brief notice of this cosmopolitan preacher appeared in our last number, p. 232. Since then we have had the pleasure of meeting him, and have received a copy of the above volume, giving sketches of the people, nations and material resources of South America, as well as of their educational, moral and religious status, and the many open doors for Christian effort among them. Bro. Taylor is attempting great things for God and humanity wherever he goes. The Lord bless him and his work yet more abundantly.

The next number of Frank Leslie's *Sunday Magazine*, edited by Rev. Dr. Deems, is to contain a picture of Dr. McCosh bestowing degrees at Princeton; also portraits of the late Rev. Dr. Hodge and Dr. Dowling. It is to have an illustrated article on "The Summer School at Chautauqua." This valuable periodical is quite beyond the reach of compliments, so widely known and appreciated are its solid merits. We know no other periodical in which such a large amount of most interesting, varied and valuable reading, adorned with so many chaste and elegant illustrations, can be found, and we are not surprised that it is gaining an immense circulation.

*Indian Missionary Directory*.—This volume, of 279 pages, aims to give a complete list of all missionary workers in India, previous to 1876, with brief notices of those who have died; and it incidentally embodies much information about the various societies, agencies and missions with which they were, or are, connected. The volume was prepared and published by the Rev. B. H. Badley, of Lucknow, India, and any person in America can get it by sending \$1.50 to Rev. A. Badley, St. Charles, Madison Co., Iowa.

*The Mikado's Empire*, third edition, by William Elliot Griffis, published by Harper & Brothers, New York, 1878, is a volume of some 640 pages, packed full of most valuable information.

Book I. treats of the history of Japan from 660 B. C. to 1872 A. D.

Book II. deals in personal experiences, observations, and studies in Japan.

To some minds, the chapters on "Buddhism," and "Christianity and Foreigners," will develop matters of special interest.

The volume aims to present a clear view of the historical, material, political, social, moral, and religious status and interests of our Japanese neighbors; and, so far as we are able to judge of it, the author is to be congratulated on the ability and success of his undertaking.

This third edition embodies, in "Notes and Appendices," all important events down to 1878, and, among these, the following condensed view of

#### CHRISTIAN MISSIONS IN JAPAN.

Protestant missionary operations in Japan began in 1859, shortly after the opening of the ports of Nagasaki and Kanagawa. The first missionary societies represented were: American—Episcopal, Presbyterian, [Dutch] Reformed, Baptist, and the London Missionary Society. The names of the pioneers were, Rev. John Liggins, Right Rev. C. M. Williams, Rev. S. R. Brown, D. D., Rev. Guido F. Verbeck, D. D., Rev. J. C. Hepburn, M. D., Rev. J. Goble, Rev. James H. Ballagh, Rev. D. Thompson, Rev. C. Ensor, Rev. H. Burnside. Other societies now represented are: American—Congregational, A. B. C. F. M.; Woman's Union, F. M. S.; Methodist, U. S. A.; Lutheran; Canadian Wesleyan; Cumberland Presbyterian; British—The Church Missionary Society, and Society for the Propagation of the Gospel, United Presbyterian of Scotland. The American, British, and Scotch Bible Societies have also agents in this field.

For nearly ten years, the missionaries were unable to make many disciples of the Christian faith, owing to the jealous hostility of the government. The old anti-Christian edicts (pp. 259, 369) were strictly enforced, and a Japanese became a Christian, openly, at the risk of his life. The language was, however, being mastered, the work of teaching and healing engaged in, and translation carried on. The first Protestant Christian Church in Japan was organized in Yokohama, by the Rev. James H. Ballagh, of the American [Dutch] Reformed Church, March 10th, 1872. The church edifice, erected at a cost of \$6000, stands on part of the Perry treaty ground (p. 348.) Other churches were organized, the first in Tokio, on September 3d, 1873, being the fourth in Japan. In 1873, the anti-Christian edicts were removed, and Christian churches were organized in the interior. The native churches gathered by the missionaries of the Presbyterian Church of the United States, of the Reformed [Dutch] Church in America, and the United Presbyterian Church of Scotland, are organized as one Japanese Christian Church, self-governing, and conformed to Japanese customs so far as they are innocent. The missionaries who are not members of the native church, who meet with the native body only to advise it, have organized themselves as a council. This body has only advisory



power. These three societies employ 25 foreign agents, viz., 15 ordained missionaries, 2 physicians, 8 teachers. They have also the oversight of 3 native ordained ministers, 2 helpers, and 25 students in the Theological Seminary in Tokio. Statistics of congregations are as follows :

NAMES OF CONGREGATIONS.	Organized.	Receiv'd		Dismissed.	Died.	Excluded.	Total on Roll, Dec. 31, 1877.	Baptiz'd		Total Baptized Infants on Roll.	No. of Out-Station- tions.	Sunday-Schools.	Estimated No. of Scholars.	Contributions.
		On Confes- sion.	By Letter.					Adults.	Infants.					
1. No. 167, Yokohama.....	1872	38	5	16	5		126	38		19	3	2	150	\$155 00
2. Shinsakai.....	1873	55		79	1	2	120	55	4	5	7	3	110	540 00
3. Sumiyoshi Cho, Yokohama.....	1874	23	1	1	1		60	23	2	6	4	1	120	32 00
4. Shiba, Tokio.....	1874	33	7	2	1		89	33	2	4	4	1	75	71 52
5. Hoden, Shimosa.....	1875	2	1				29	2		2	1	1	35	20 00
6. Uyeda, Shinano.....	1876			1			35			2	2	1	30	80 00
7. Nagasaki.....	1876	3					15	3	1	3	1	1	15	.....
8. Shinagawa, Tokio.....	1877	3					18	3	6	6	1	1	20	15 50
9. Omori, Shimosa.....	1877	12					12	12	2	2	3	1	50	.....
10. Kojimachi, Tokio.....	1877	11	14				25	11			2	1	15	.....
11. Asakusa, Tokio.....	1877		33		1		32					1	25	50 00
12. Ushigome, Tokio.....	1877	4	39				43	4	5	5		1	30	20 00
13. Riogoku, Tokio.....	1877	19				2	27	19	1	1	3			.....
14. Fukide Cho, Tokio.....	1878	18			1		17	17	3	3	2	1	10	.....
		221	100	99	10	5	648	220	26	59	33	16	685	\$984 02

Statistics of the American Congregational (A. B. C. F. M.) are as follows : Work began in 1869. Their stations are at Kobe, Hiogo, Sanda Ozaka, and Kioto. They employ 42 American (12 ordained men, 4 not ordained, 26 women) and 6 native helpers, two of whom, Rev. J. Neesima, and Sawayama, are graduates of American colleges. They have 8 churches under their care, with 240 members, and 100 male students in the training schools, most of whom will enter the ministry. In the girls' schools are 40 pupils, Their opportunities and work are rapidly expanding.

The American Episcopal Church have 8 male and female missionaries in the field ; 3 day-schools, and 2 Sunday-schools, with 52 and 55 pupils respectively. Two churches have over 30 members.

The American Methodists began work in 1873. The following is their report for 1877 :

STATIONS.	Agents of Society				Mem- bers.		Educa- tion.		Contributions.			W.F.M.S.				Value of Missson Property.						
	American—Male.	American—Female.	Native Helpers.	Adults Baptized.	Infants Baptized.	Members.	Probationers.	Baptized Children.	Day-Schools.	Day-Schools.	Sunday-Schools.	Sunday Scholars.	Self-Support.	Poor Money.	Total.	Boarding Scholars.	Day Scholars.	Missionaries.	Bible Women.	Dwellings and Lands.	Chapels and School- houses.	Total.
Yokohama, Bluff.....	2	2	1	7	1	11	19	1	1	56	1	60	\$1 30	\$2 64	\$3 94	..	..	..	1	\$4,000	\$3,200	\$7,200
“ Furocho..	1	1	3	13	..	16	14	..	1	22	1	50	2 45	2 36	4 81	..	..	..	..	5,000	.....	5,000
Tokio.....	1	1	3	14	..	26	13	4	..	..	1	40	25 00	..	25 00	22	11	2	1	4,000	1,600	5,600
Nagasaki.....	1	1	1	3	2	5	7	2	..	..	..	..	..	..	..	..	..	..	..	2,000	2,000	4,000
Hakodate.....	1	1	1	17	1	15	20	3	..	..	..	..	..	..	..	..	..	..	..	2,500	.....	2,500
Hirosaki.....	1	1	1	6	..	34	8	..	..	..	..	..	..	3 00	3 00	..	..	..	..	.....	.....	.....
Nishio.....	..	..	1	5	..	7	5	..	..	..	..	..	..	0 40	0 40	..	..	..	..	.....	.....	.....
Hachoji.....	..	..	1	..	..	..	24	..	..	..	..	..	..	..	..	..	..	..	..	.....	.....	.....
Total.....	7	7	12	65	4	114	110	10	2	78	3	150	\$28 75	\$8 40	\$37 15	22	11	2	2	\$17,500	\$6,800	\$24,300

The other societies operating in Japan have also churches, and a membership which will probably bring the total number (June, 1878,) of churches at 40 churches, with a membership of over 1500. About 40 Sunday-schools are in operation, and the number of baptisms and marriages in Christian churches indicates a rapid change from the social forms of paganism toward those of Christianity. A large proportion of the male membership is from the samurai class, and most of the students training for the ministry are educated young men, and so recognized among their own people. Protestant Christianity in Japan may fairly claim a following of many thousands among natives whose lives are influenced by Christian ideas, though their names are not on the church records as members. Beyond ordinary causes, the chief opposition to Christianity arises from the jealousy of Buddhist priests and Shinto officials. The literary hostility is not great, nor of a character to inspire respect for the Japanese intellect.

The Roman Catholics have missionaries, churches, or schools at most of the open ports, and claim a following of ten or twelve thousand. The Russian Greek Church have missionaries and churches in Tokio and Hakodate, and claim a following of five thousand. There are probably thirty thousand nominal Christians now in Japan.

Toleration of Christianity, except in the matter of interment of the dead with Christian rites, is now practically a fact in Japan, and Christian burial will doubtless soon be permitted without molestation.

*Among the Turks*, by Cyrus Hamlin: Robert Carter & Brothers, New York. We have, at length, stolen moments to examine this volume, and found it difficult to stop short of an entire perusal. It deals in condensed statements, involving historic dates and facts, with reliable accuracy; treats of national, governmental, and missionary policies, with remarkable breadth of view and soundness of judgment, narrating historic events and personal incidents, with a power and skill in graphic diction rarely surpassed, and investing all with a live interest, more engrossing to a sane mind than can ever obtain in a mere work of fiction.

*Mohammed, Buddha, and Christ*, is the title of four lectures by Marcus Dods, D. D., published by Hodder & Stoughton, London, 1877.

These lectures show the increased study and attention latterly given to Oriental religions and philosophy. Most of our modern lecturers and writers seem to find special pleasure in pointing out resemblances, and the principles and elements which are common to most or all religions, human and divine. The special excellence of Dr. Dods' lectures turns on the force and ability with which he points out the essential distinctions between the non-Christian and Christian religions. And yet this candid and impartial estimate of the non-Christian systems is everywhere manifest, and gives special force to his discriminating analysis and summing up in favor of the Christian system.



# NEW MISSIONARY MAP OF THE WORLD!

A Want Long Felt is Now Happily Supplied by

**MESSRS. G. W. & C. B. COLTON & CO.,**

172 WILLIAM ST.,

**NEW YORK.**

This Map is  $6\frac{1}{2}$ x12 feet in size, and aims to show the Missionary Stations of the world on both Hemispheres and the Islands of the Oceans. It is printed in oil-colors, on fine cloth made for this purpose. The names of the larger Protestant Missionary Stations are printed in large letters; and the various Stations are underlined—those of the American Societies with *green*, and those of other societies with *red*. No person can study this Map without gaining a better understanding of the missionary work, and a deeper and more intelligent interest in it.

**THE RETAIL PRICE OF THIS MAP, WITH MANUAL, IS \$20.**

## SPECIAL FAVOR.

Our wish to have our Foreign Missionary Work benefited by the general use of this Map, in Churches, Monthly Concerts, and Sunday Schools, has led us to arrange with the Publishers to get them in quantities at wholesale prices, so that, for the present, we are able to furnish them at \$15 each, for the money in hand before delivery. Orders may be sent to The Missionary Review, or to the Editor by name.

## WEBSTER'S UNABRIDGED!

3000  
Engravings.



1840  
Pages Quarto.

Four pages Colored Plates.

A Whole Library Within Itself.

**INVALUABLE IN A FAMILY.**

The sale is **20** times as great as the sale of any other large Dictionary.  
More than **30,000** have been placed in the public schools of the U. S.  
Recommended by **32** State Superintendents of Schools.

"Indispensable to every student of the English language."—M. R. WAITE,  
Ch. Justice U. S. Published by **G. & C. MERRIAM, Springfield, Mass.**

# THE MISSIONARY REVIEW

Aims to be an efficient helper in Foreign Missions. It is a *Bi-Monthly*, at \$1.50 per annum, in advance, *post-paid*.

## KIND WORDS FROM OTHERS.

"The first number [of THE MISSIONARY REVIEW] gives bright promise for the future. It is well executed, judicious, varied and consonant in its subjects and their general treatment. \* \* \* It urges a progressive work, and ably. Here is matter for thought; such as is not found in our Missionary magazines and denominational papers, or anywhere else, and which should come before the churches. \* \* \* It should be in the hands of every Christian minister, and of all Christian laymen who take an interest in building up the kingdom of our Lord in heathen places."—*Princeton Press*.

"This REVIEW is published by Rev. R. G. Wilder, whose experience ought to enable him to give us a capital work; and the initial number gives good earnest that he will do so."—*Christian Advocate*.

"The object of this REVIEW is to give a survey of the whole foreign work of the different boards and societies, historical sketches, freshest facts, incidents and movements, and to discuss questions of Missionary policy, and the actions of the various Missionary organizations. There is room for such a publication."—*Illustrated Christian Weekly*.


"The first number of this REVIEW promises many good things."—*Christian Observer*.

"This REVIEW is a kind of new departure among Missionary papers and magazines. It aims to cover the whole ground of Missions, of all denominations and boards of management, and be independent of them, and yet a helper of each and all—to help develop an interest in foreign missions that shall speedily *double* the present amount of giving, praying, going and working in the cause; to do this by working with pastors and churches to perfect the *spiritual life*—which is also the spirit of Missions—until this life flow out in a current full and strong enough to embrace the world. To quicken and perfect this Missionary zeal, the REVIEW strives to present a clear view of the whole foreign work of the different churches, boards and societies, with historical sketches, statistics and notices of individual and independent efforts; in short, it strives to give the freshest facts, incidents, illustrations and movements to show the progress in any and all the Mission fields, together with reviews and criticisms of boards and Missions. \* \* \* To accomplish such an object surely requires a wide grasp and clear discernment, the possession of much knowledge, and the exercise of much wisdom and love. The first number of the REVIEW is really a reasonable realization of the aims set forth, and the expectations raised in regard to it. Mr. Wilder's thirty years' experience in Missionary labor in India, together with the position in which he has there stood, fits him in a high degree for the work he has undertaken. From our interest in this number, as well as the man and the cause, we shall look for the future numbers with prayer and hope and expectation."—*Vermont Chronicle*.

"There is room for such a REVIEW, and we sincerely hope its aim may be realized."—*South Western Presbyterian*.

A score or two of MS. letters say :

1. "To see your REVIEW is to want it."
2. "Your REVIEW meets a want long and severely felt."
3. "I am in full sympathy with your views; sooner or later they must prevail."
4. "I never read a Missionary magazine which pleased me so well," etc., etc.

 All avails of this Review, after meeting its expenses, will go to support and enlarge the Kolapoor Mission, India.